

370.975 S827J 1899.c.1

Southern Educational Association
Journal of Proceedings and
R.W.B. JACKSON LIBRARY



3 0005 03056 3798

MEMPHIS MEETING,
Southern Educational Association
December 27-29, 1899.

370.975
S827J
1899

Library
Longer the Property of
Mount Holyoke College
Mount Holyoke College
I K · 8508 1899

LIBRARY
THE ONTARIO INSTITUTE
FOR STUDIES IN EDUCATION
TORONTO, CANADA

JAN 11 1968

LIBRARY

AUG 31 1976

THE ONTARIO INSTITUTE
FOR STUDIES IN EDUCATION



Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

SOUTHERN EDUCATIONAL ASSOCIATION.

JOURNAL

OF

PROCEEDINGS *AND* ADDRESSES

OF THE

NINTH ANNUAL MEETING,

HELD AT

MEMPHIS, TENN.,

DECEMBER 27-29, 1899.

1899.

Published by the Association.

FOR SALE BY THE

SECRETARY OF THE ASSOCIATION.

34843



CONTENTS.

Calendar of Meetings	4
Officers	5
Executive Committee	5
State Managers	5
Local Committees	6
Treasurer's Report	7
Journal of Proceedings	9
GENERAL SESSIONS—ADDRESSES.	
Addresses of Welcome and Responses	19
President's Address	24
The Study of Arrested Development in Children as Produced by Injudicious School Methods— <i>Wm. T. Harris</i>	35
Influences that Determine the Trend of Education— <i>Ino. L. Buchanan</i>	46
A Moral Curriculum— <i>Wm. W. Smith</i>	54
Tripartite Education— <i>B. F. Johnson</i>	59
Some Problems of Education in Maryland— <i>G. Washington Ward</i>	67
The Success of the College Graduate— <i>J. C. Jones</i>	73
A Practical Phase of Education— <i>R. B. Fulton</i>	84
Washington's Work for Education— <i>Chas. W. Dabney</i>	89
The Three Chief Allies of American Civilization— <i>Alexander Hogg</i>	119
Character: A Study in Correlation— <i>Miss Jenny M. Higbee</i>	129
From the Primary School to the University— <i>James K. Powers</i>	130
English in the Secondary Schools— <i>C. Alphonso Smith</i>	138
The Superintendent and his Work— <i>J. H. Hinemon</i>	147
Stumbling Stones in Grammar— <i>Miss Emma B. Browne</i>	154
Influence of Women's Clubs in Education— <i>Mrs. S. B. Anderson</i>	159
A Lecture on English Spelling— <i>J. B. Heiskell</i>	163
Women's Clubs as an Educational Factor— <i>Mrs. Neil W. Carothers</i>	177
Bridging the Gulf Between the Home and the School— <i>J. C. Woodward</i>	183
Demands upon University Curriculum— <i>A. H. Purdue</i>	188
Voluntary Election <i>versus</i> Required Studies— <i>J. H. Raymond</i>	200
The Business College as it Should Be— <i>B. B. Jones</i>	215
Experimental Psychology in the Normal School and the College— <i>Miss Celestia S. Parrish</i>	221
Education and Crime— <i>E. C. Branson</i>	234
Schools of the Northwest— <i>J. M. McCallie</i>	246
The Duty of the State Toward Higher Education— <i>J. H. Kirkland</i>	255
Education in the Old South and in the New South— <i>John W. Abercrombie</i>	267
Industrial Training in Public Schools— <i>J. G. Wooten</i>	272
Public School Education for Girls: What it Should Be— <i>Mrs. Electra Semmes Colston</i>	285
The Child the Center— <i>Charles C. Rounds</i>	291
School Directors: Their Selection and Duties— <i>H. L. Whitfield</i>	293
How to Improve our Rural Schools— <i>J. C. Hardy</i>	298
Scientific Temperance Instruction— <i>Mrs. W. B. Robberson</i>	306
Libraries Essential to Public Schools— <i>F. M. Beers</i>	311
The Kindergarten as an Educational Force— <i>Francis E. Cook</i>	314
DEPARTMENT OF KINDERGARTENS.	
Secretary's Minutes	327
Summaries of Papers and Addresses	328
LIST OF MEMBERS	335

CALENDAR OF MEETINGS

SOUTHERN EDUCATIONAL ASSOCIATION.

Place.	President.	Date.
I. Moorehead City { J. H. Shinn { Montgomery } S. Palmer }		July, 1890
II. Lookout Mountain..... J. H. Shinn.....		July, 1891
III. Atlanta..... S. Palmer		July, 1892
IV. Louisville W. F. Slaton		July, 1893
V. Galveston W. H. Bartholomew		Dec., 1894
VI. Hot Springs J. R. Preston		Dec., 1895
VII. Mobile J. H. Phillips		Dec., 1896
VIII. New Orleans..... Geo. J. Ramsey.....		Dec., 1898
IX. Memphis Junius Jordan		Dec., 1899

~~1897~~ There was no meeting of the Association in 1897, because of yellow fever at New Orleans, which city had been selected as the place of meeting.

SOUTHERN EDUCATIONAL ASSOCIATION.

OFFICERS FOR 1898-1899.

GENERAL ASSOCIATION.

President—Junius Jordan, Fayetteville, Ark.

Vice-President—Geo. J. Ramsey, Clinton, La.

Secretary—P. P. Claxton, Greensboro, N. C.

Treasurer—Jno. D. Yerby, Mobile, Ala.

DIVISIONS.

Elementary Education: Miss Celestia S. Parrish, Chairman.

Secondary Education: J. H. Hinemon, Chairman.

Industrial Education: D. B. Johnson, Chairman.

College and University Education: Wm. W. Smith, Chairman.

Normal School Training: P. P. Claxton, Chairman.

EXECUTIVE COMMITTEE.

Alabama	J. W. ABERCROMBIE	Montgomery.
Arkansas	J. J. DOYNE	Little Rock.
Florida	W. L. FLOYD	Gainesville.
Georgia	G. R. GLENN	Atlanta.
Kentucky	J. M. McCALLE	Henderson.
Louisiana	J. V. CALHOUN	Baton Rouge.
Mississippi	H. L. WHITFIELD	Jackson.
Maryland	HENRY A. WISE	Baltimore.
Missouri	R. H. JESSE	Columbia.
North Carolina	W. L. POTEAT	Wake Forest.
South Carolina	D. B. JOHNSON	Rock Hill.
Tennessee	FRANK M. SMITH	Nashville.
Texas	T. R. SAMPSON	Sherman.
Virginia	J. W. SOUTHALL	Richmond.
West Virginia	J. H. RAYMOND	Morgantown.
Arizona	J. F. DABBS	Tucson.

STATE MANAGERS.

Alabama	J. H. PHILLIPS	Birmingham.
Arkansas	J. H. HINEMON	Pine Bluff.
Florida	TOM F. McBEATH	Jacksonville.
Georgia	G. G. BOND	Athens.
Kentucky	B. B. JONES	Lexington.
Louisiana	WARREN EASTON	New Orleans.
Maryland	G. W. WARD	Westminster.
Mississippi	J. C. HARDY	Jackson.

Missouri	J. FAIRBANKS	Springfield.
North Carolina	G. A. GRIMSLEY	Greensboro.
South Carolina	J. J. McMAHAN	Columbia.
Tennessee	M. C. FITZPATRICK.....	Nashville.
Texas	ALEXANDER HOGG.....	Dallas.
Virginia	HARRIS HART	Roanoke.
West Virginia	W. H. GALLUP	Morgantown.

LOCAL COMMITTEES.

General Executive Committee: Geo. W. Gordon, Chairman.
Hotels and Accommodations: F. B. Hunter, Chairman.
Transportation: Wharton S. Jones, Chairman.
Entertainment: Miss Jenny M. Higbee, Chairman.
Reception: Nicholas M. Williams, Chairman.
Music: Miss Martha Trudeau, Chairman.
Membership: E. S. Werts, Chairman.
Special Arrangements: Miss Lida G. Thomas, Chairman.
Badges: Mrs. Lyde P. Thomas, Chairman.
Press and Printing: Israel H. Peres, Chairman.
H. N. Robertson, General Secretary.

TREASURER'S REPORT
OF THE
SOUTHERN EDUCATIONAL ASSOCIATION,
JANUARY 1, 1897, TO DECEMBER 31, 1899.

1897—Jan.	1—To Mobile meeting	\$315 50
1898—Sept.	— " A. L. Peterman, ex-Treasurer	181 25
—Dec.	— " New Orleans meeting	464 00
1897—March	23—By premium on Bond of Treasurer	\$ 10 00
— " 7— " printing proceedings	229 60	
1898—Jan.	8— " expense account of President Ramsey	50 90
—March	4— " Graham & Son, printing	8 00
—Dec.	19— " expense account of President Ramsey	21 00
— " 28— " N. O. Picayune, printing	10 50	
— " 29— " expense account of F. D. Tharpe	21 50	
— " 29— " La. S. Pub. S. T. Association	39 00	
— " 30— " hotel bills of speakers	50 00	
1899—Jan.	17— " Walle & Co., printing	4 50
— " 19— " E. Brandau, clerk in Treasurer's office	8 00	
— " 25— " stenographer, New Orleans	20 00	
—Feb.	16— " expense account of President Ramsey	34 42
—April	26— " expense account of Secretary Cook	43 85
—June	11— " printing—President Jordan's order	10 50
—Sept.	19— " stamps, stationery, &c.—President Jordan's order	11 50
—Dec.	— " stenographer—President Jordan's order	20 00
— " 29— " expense account of President Jordan	73 40	
— " 30— " expense account of Treasurer for three years	17 00	
— " 31— " expense account of Secretary Claxton	28 18	
	Balance	248 90
		\$960 75 \$900 75

Respectfully submitted,

JOHN D. YERBY,
Treasurer Southern Educational Association



JOURNAL OF PROCEEDINGS
OF THE
NINTH ANNUAL MEETING
OF THE
SOUTHERN EDUCATIONAL ASSOCIATION
MEMPHIS, TENN., DECEMBER 27, 28, 29, 1899.

FIRST DAY'S PROCEEDINGS.

Court Street C. P. Church—Wednesday, Dec. 27, 2:30 P. M.

The association was called to order by Gen. George W. Gordon, superintendent of the public schools of Memphis and chairman of the local Executive Committee.

Rev. Hugh Spencer Williams, pastor of the Court Street Church, invoked the Divine blessing upon the association and its work.

Mrs. Cary Anderson sang "Save Me, O God."

Addresses of welcome were made by Hon. Morgan C. Fitzpatrick, superintendent of public instruction of Tennessee; Gen. George W. Gordon, superintendent of Memphis public schools, and Prof. Wharton S. Jones, principal of Memphis Institute.

Mrs. C. P. J. Mooney sang "Birthday of a King."

Responses to the addresses of welcome were made by Hon. G. R. Glenn, state school commissioner of Georgia, and President J. R. Preston, Stanton Female College, Natchez, Miss.

Gen. Gordon presented the president of the association, Dr. Junius Jordan, of the University of Arkansas, who delivered the annual presidential address.

Prof. Wharton Jones announced that a boat had been chartered to take members of the association down the river and would be at the disposal of the association at any time indicated.

The association adjourned to meet again in the same place at 7:30 p.m.

Court Street C. P. Church—Wednesday Evening, 7:30.

Miss Martha Trudeau rendered Gounod's "Queen of Sheba."

President Jordan announced that he had received a message from President W. W. Smith, of Randolph-Macon College, who was on the program for a paper on "A Moral Curriculum," stating that it would be impossible for him to be present and asking him to make his excuses to the association.

Dr. William T. Harris, United States Commissioner of Education, addressed the association on "Child Study."

Prof. N. M. Williams, of Memphis, read a poem, "A Tennessee Story."

Mr. Rowland Williams sang Harvey D. Vincent's "When the Band Plays Dixie" (words by Frank L. Stanton) and Pinsuti's "The Bugler."

Dr. Jno. L. Buchanan, President of the University of Arkansas, read a paper on "Influences which Determine the Trend of Education."

Mrs. Charles Miller and Mr. Rowland Williams sang Verdi's "Io, t'Amo, Ma Shadieri."

Hon. B. F. Johnson, Richmond, Va., read a paper on "A Tripartite Education."

The following committees were announced:

Program Committee—Geo. W. Gordon, H. N. Robertson, Wharton S. Jones, George J. Ramsey.

Committee on Resolutions—R. B. Fulton, J. H. Raymond, Geo. J. Ramsey, J. J. Doyne, Geo. W. Ward, E. C. Branson.

Committee on Necrology—J. R. Preston, Alexander Hogg, J. C. McCallie, W. K. Tate, Harris Hart.

The secretary read the following communication from the Entertainment Committee:

Dr. Jordan: Please announce that the train tendered the S. E. A. by the courtesy of J. H. Sullivan, Supt. of Kansas City, Memphis and Birmingham R. R., will leave from the foot of Court street at one o'clock Thursday afternoon, for a round trip to the Mississippi River bridge. All teachers of the convention wearing the badge are entitled to free transportation. The train will return about 2:30.

Don't forget to announce the reception at the Peabody after the exercises to-night.

J. W. S. RHEA,
Entertainment Committee.

Adjourned to meet at 9:30 a. m. December 28, in two sections; in the Court Street Cumberland Presbyterian Church, and in the Memphis High School building, Poplar street.

SECOND DAY'S PROCEEDINGS.

Court Street C. P. Church—Thursday, Dec. 29, 10 A. M.

Invocation by Rev. James C. Morris.

The Committee on Organization, appointed after the adjournment of the New Orleans meeting, submitted the following partial report, and asked for more time. The report was adopted, and the committee was continued with instructions to complete its work on the basis of this partial report, and report to the next annual meeting of the association.

REPORT OF COMMITTEE ON ORGANIZATION.

WHEREAS, We believe that the great body of teachers represented by this association as yet fails to exert the influence or to receive a consideration proportionate to the responsibility resting on it for the social, moral and the material, as well as the intellectual, development of our people; and

WHEREAS, We believe that the continued existence of this state is in large measure due to lack of concerted effort on the part of teachers themselves, therefore

Be it Resolved, By the Southern Educational Association in Convention assembled

1. That we appeal to every white teacher in the south to join in a vigorous movement for a closer and more effective union of our educational forces into an organization which shall, not only foster self-improvement and a better understanding between the different branches of the service, but which shall aim to become strong enough to command attention in legislative halls, and pervasive enough to arouse and educate public opinion throughout the land in favor of better school houses, better equipment, better salaries and more generous endowments.

2. That, in furtherance of these ends, this association offers the following outline SCHEME OF ORGANIZATION:

(a) This association shall hereafter consist of six divisions, to be known as the Division of Superintendence, the Division of Higher Education, the Division of Secondary Education, the Division of Elementary Education, the Division of Industrial Education and the Division of Normal Education;

(b) Each of these divisions shall at the annual meeting of the association elect a President, Vice-President, and Secretary, who, in conjunction with an executive committee, as hereinafter provided, shall administer its affairs and make all possible provision for its success;

(c) That each State association of the South is requested to elect one member to each of the division Executive Committees (six in all);

(d) That the members of all these division committees with the officers and the general officers of the association, who shall be *ex-officio* the officers of this body, shall constitute a body to be known as the Executive Council of the S. E. A.

(e) That the morning sessions of each general meeting shall be given up to the deliberations of this representative council, which shall endeavor to formulate plans for uniform organization within the states and for the practical betterment of the teachers' condition;

(f) That the state associations now holding their annual sessions during the Christmas holidays be respectfully requested to change their dates if possible so as not to conflict with the meeting of the S. E. A.

(g) That the present Committee on Organization be continued for the ensuing year with instructions to present this plan to each of the State associations and ask their concurrence—and that it be granted authority for the next meeting to appoint, on the nomination of the president of any State association not holding a meeting in the meantime, the delegates to this council, and that it be directed to continue its work or organization by the elaboration of this plan, as given in the above paragraph, and to take such other steps as may be necessary for the success of the next meeting.

Very respectfully,

GEO. J. RAMSEY, Chairman.

R. B. FULTON,

P. P. CLAXTON,

J. H. RAYMOND,

CELESTIA PARRISH,

M. A. CASSADY,

G. R. GLENN,

J. H. PHILLIPS,

J. H. HINEMON,

GEO. SUMMEY.

On motion of Dr. J H. Raymond the secretary was instructed to publish the proceedings and papers of the New Orleans meeting and of the present meeting of the association in separate volumes.

Dr. Geo. W. Ward, Western Maryland College, addressed the section on "Some Educational Problems in Maryland."

Dr. J. C. Jones, University of Missouri, read a paper on "Success of the College Graduate."

Chancellor R. B. Fulton, University of Mississippi, read a paper on "A Practical Phase of Education."

Dr. A. Marshall Elliott, Johns Hopkins University, addressed the sec-

tion on the "Advantages of University Education and the Work of Johns Hopkins University."

President Dabney, University of Tennessee, read a paper on "Washington's Interest in Education."

Memphis High School—Thursday, 10:40 A. M.

The section was called to order by Gen. Geo. W. Gordon.

Prof. Alexander Hogg, editor of the "Texas Pacific Journal," Dallas, read a paper on "The Three Chief Allies of American Civilization—the Printing Press, the School and the Railroad."

Mrs. W. B. Robertson, Springfield, Mo., state superintendent of the department of scientific temperance instruction of the Missouri Woman's Christian Temperance Union, read a paper on "Scientific Temperance Instruction."

President Buchanan, University of Arkansas, spoke in support of the paper.

The following resolution was adopted:

RESOLUTION IN REGARD TO SCIENTIFIC TEMPERANCE INSTRUCTION.

"It is with great pleasure that we have listened to the paper of Mrs. W. B. Robertson, of Springfield, Mo., upon the subject of "temperance instruction in the public schools." We desire to record our cordial indorsement of the views and sentiments expressed, and we shall do all in our power to carry them into practical effect—especially in our primary classes; and inasmuch as nearly all the states have passed laws requiring such instruction; therefore we suggest that the superintendents and teachers give special attention to the best methods of carrying out the spirit and letter of this law.

The section adjourned to meet at the same place at 2:30 p. m.

Court Street C. P. Church—Thursday, 2:30 P. M.

The section was called to order by President Jordan.

Music—Violin and Organ—"Berceuse"—Godard. Mr. Saxby and Miss Trudeau.

Miss Jenny M. Higbee, Principal of Higbee School, Memphis, read a paper on "Character: A Study in Correlation—the Teacher, the Parent, the Pupil."

President James K. Powers, University of Alabama, read a paper, "From the Primary School to the University."

Mrs. Emma J. Worman sang "O Don Fatale."

Superintendent J. H. Hinemon, Pine Bluff, Ark., read a paper on "The Superintendent; His Duties and His Powers."

Mr. F. M. Beers, librarian of the Howard Memorial Library, New Orleans, read a paper, "Libraries Essential to Public Schools."

Mrs. Carroll Smith sang "Knowest Thou the Land?"

Mrs. S. B. Anderson, president of the Nineteenth Century Club, Memphis, read a paper on the "Influence of Women's Clubs on Education."

Adjourned to meet at the same place at 7:30 p. m.

Memphis High School—Thursday, 2:30 P. M.

The section was called to order by Gen. Geo. W. Gordon.

Gen. J. B. Heiskell, Memphis, read a paper on "English Spelling."

Superintendent J. C. Woodward, Newnan, Ga., read a paper on "Bridging the Gulf between the Home and the School."

Dr. A. C. Purdue, Professor of Geology, University of Arkansas, read a paper on the "Demands upon University Curricula."

Miss Emma B. Browne, principal of Leath School, Memphis, read a paper on "Stumbling Stones in Grammar."

Master Buckner Potts recited "Make it Plain."

President Jones, Lexington Business College, Lexington, Ky., read a paper on "The Business College as It Should Be."

The section adjourned to meet with the association at Court Street Cumberland Presbyterian Church at 7:30 p. m.

Court Street C. P. Church—Thursday Evening, 7:30.

The association was called to order by President Jordan.

Misses Read, Boyd and Trudeau, and Messrs. Fisher, Saxby, Wilcken and Gerbig sang.

Dr. J. L. M. Curry, general agent of the Peabody education fund, addressed the association on "Educational Development in the South."

Prof. Wharton S. Jones, in behalf of the Tennessee delegation, offered the following resolution, which was adopted:

RESOLUTION IN REGARD TO HENRY W. LAWTON FUND.

WHEREAS, Gen. Henry W. Lawton, throughout a long and distinguished career, gave to our country his valuable and efficient services, and laid down his life upon the field of battle; therefore be it

Resolved, That the Southern Educational Association be asked to make a subscription to the fund now being raised for the benefit of his widow and orphaned children.

We suggest that this contribution be forwarded to the Commercial Appeal, and be known as the Southern Educational Association contribution.

(Signed)

WHARTON S. JONES,
J. A. BABER,
F. H. HENDERSON.

A collection was then taken and \$32.00 was contributed to be applied as suggested in the resolution.

Miss Celestia M. Parrish, professor of psychology, Randolph-Macon College, Lynchburg, Va., read a paper on "Experimental Psychology in the Normal School and the College."

Mrs. Wm. Phillips Fisher sang Robadi's "Stella Confidente," with violin obligato by Mr. Fisher.

Dr. C. C. Rounds, New York, addressed the association on "The Education of the Child."

Prof. E. C. Branson, University of Georgia, asked to be excused from reading his paper because of the lateness of the hour, and the request was granted.

The secretary announced the following Committee on Nominations,

and requested that the Committee report at the opening of the morning session:

COMMITTEE ON NOMINATIONS.

Alabama	John D. Yerby.	Missouri	T. W. Galloway.
Arkansas	J. H. Hinemon.	North Carolina	P. P. Claxton.
Florida	(Not represented.)	South Carolina	W. K. Tate.
Georgia	J. C. Woodward.	Tennessee	Frank Smith.
Kentucky	C. W. Oldham.	Texas	O. H. Cooper.
Louisiana	Geo. J. Ramsey.	Virginia	H. Hart.
Maryland	Geo. W. Ward.	West Virginia	J. H. Raymond.
Mississippi	J. C. Fant.		

Selection by the Mozarian Quartette.

Adjourned to meet in sections at 9:30 a. m., Friday, Dec. 29, at Court Street Cumberland Presbyterian Church and at the Memphis High School.

THIRD DAY'S PROCEEDINGS.

Court Street C. P. Church—Friday, Dec. 29, 9:30 A. M.

Meeting called to order by President Jordan.

Invocation by Rev. Wm. H. Neel.

Dr. Geo. J. Ramsey, chairman of the Committee on Nominations, submitted the following report:

REPORT OF COMMITTEE ON NOMINATIONS.

President	R. B. Fulton	University, Miss.
Vice-President	Junius Jordan	Fayetteville, Ark.
Secretary	P. P. Claxton	Greensboro, N. C.
Treasurer	Jno. D. Yerby	Mobile, Ala.

The officers nominated were declared elected.

Superintendent J. M. McCalie, Henderson, Ky., read a paper on "Schools of the Northwest and the South."

Chancellor J. H. Kirkland, Vanderbilt University, read a paper on "The Duty of the State toward Higher Education."

Dr. Jerome H. Raymond moved that the President of this association be authorized to appoint a committee to confer with the various state associations and state legislatures for the purpose of securing suitable legislation in regard to the conferring of degrees, as suggested in Dr. Kirkland's paper.

President Chas. W. Dabney and Chancellor R. B. Fulton spoke in support of the motion, which was carried.

The following committee was appointed to carry out the purpose of the motion:

Chancellor J. H. Kirkland	Vanderbilt University.
President Chas. W. Dabney	University of Tennessee.
Chancellor R. B. Fulton	University of Mississippi.
President Jno. L. Buchanan	University of Arkansas.
President Jerome H. Raymond	Univ. of West Virginia.

Dr. Jerome H. Raymond, President of the University of West Virginia, read a paper on "Voluntary *versus* Prescribed Studies."

Dr. R. B. Fulton, chairman of the Committee on Resolutions, submitted the following report, which was adopted unanimously:

REPORT OF COMMITTEE ON RESOLUTIONS.

Your Committee on Resolutions respectfully submits the following report and recommends its adoption:

The interest shown in the work of this association as indicated by the admirable preparations made and the splendid welcome accorded in the city of Memphis, by the large number and representative character of the body of teachers here assembled, by the quality and spirit of the papers read and the addresses made, and by the determination evinced to give to the Southern Educational Association that broad reach and full power which come from perfected organization, and which shall enable it to meet the increased responsibilities coming upon it with the dawning of a more active and exacting intellectual and industrial life in the Southern States, is cause for glad congratulation and encouragement.

We earnestly invite our fellow teachers in the Southern States and elsewhere to unite with us in efforts to solve the problems which vitally concern the present welfare and the future prosperity of this section of the Union, whose history and social conditions give peculiar emphasis to its educational needs.

We urge those who are in positions of legislative or executive authority to give to educational questions that conspicuous interest which their importance deserves, and those upon whom educational work is dependent for support to exercise that wise liberality in its maintenance which the times imperatively demand.

To the press throughout the country, and specially in the good city of Memphis, to the *Commercial Appeal* and the *Scimitar* and their able and courteous representatives, and to the agents of the Associated Press, in all of whom we recognize powerful allies in the great work of education, we express hearty appreciation for generous and valuable co-operation before and during these meetings.

To our honored Commissioner of Education, and the wise and revered Secretary of the Peabody Fund, and to the other friends who have brought to our assistance the fruits of the wide experience and ripe judgment, we express grateful obligation.

To Mr. B. F. Johnson, through whose generosity the general programs of these meetings have been furnished without cost, and who has in other ways evinced a most cordial and intelligent interest in our work, our hearty thanks are tendered.

To the good citizens of Memphis, who have placed at the disposal of this association their time and kindly interest, and who have exercised in every way the most liberal hospitality; to the railroads, hotels and transportation companies, and to all who have in any way favored the work of the association in this city we express our grateful appreciation for service generously rendered.

To the pastor and those in control of this church in whose building our meetings are held we offer special thanks for kindness shown.

To Miss Trudeau and the artists who have so ably assisted her in adding to our pleasure through their beautiful art we express most cordial appreciation.

To the president of the association, and to the chairmen and secretary of the local committees the association expresses special appreciation of their well directed labors, which have brought about the eminent success of the meetings held in Memphis.

All of which is respectfully submitted.

(Signed)

R. B. FULTON, *Chairman.*

J. H. RAYMOND,

GEO. J. RAMSEY,

J. J. DOYNE,

G. WASHINGTON WARD,

E. C. BRANSON.

Hon. B. F. Johnson presented a letter from S. W. Travers, president of the Richmond chamber of commerce, inviting the association to hold its next session in Richmond. The secretary read a similar letter from J. B. Gibson, secretary of the commercial club of Birmingham, inviting the association to hold its next session in that city. The letters were referred to the Executive Committee.

Hon. J. B. Abercrombie, state superintendent of education of Alabama, read a paper on "Education in the Old South and in the New South."

The section adjourned to meet at the same place at 2:30 p. m.

Memphis High School—Friday, Dec. 29, 10 A. M.

Prof. N. M. Williams called the meeting to order.

Gen. Geo. W. Gordon, superintendent of the Memphis city schools, read a paper on "The English *versus* the Roman Pronunciation of Latin."

Mrs. Electra Semmes Colston, Girl's High School, Mobile, Ala., read a paper on "Public School Education of Girls—What it Should Be."

At the conclusion of the reading of this paper, Miss Jenny Higbee, on behalf of the lady teachers of Memphis, presented Mrs. Colston with an elegant bouquet of American Beauty roses.

The section adjourned to meet with the general session at 2:30 p. m.

Court Street C. P. Church—Friday, Dec. 29, 2:30 P. M.

The session was called to order by President Jordan.

Mrs. Neil S. Carothers, president of the Arkansas Federation of Women's Clubs, read a paper on the "Advantages of Women's Clubs to Education."

Superintendent J. G. Wooten, Paris, Texas, read a paper on "Industrial Education in Public Schools."

Hon. G. R. Glenn, state school commissioner of Georgia, discussed Superintendent Wooten's paper in an address of fifteen minutes.

Supt. C. B. Gibson, Columbus, Ga., offered the following resolution, which was adopted:

RESOLUTION IN REGARD TO COMMITTEE OF EIGHT ON MANUAL TRAINING.

Resolved, That a committee of eight be appointed by the president of this association to examine into the pedagogical value of manual training and its place in a common school course of study, and report to this association one year or two years hence, at the pleasure of the committee, suggesting a feasible course of work and the essential means of introducing and maintaining such a course.

(Signed)

C. B. GIBSON.

President Jordan announced that the incoming president, Dr. R. B. Fulton, would announce the committee. Later President Fulton announced the following

COMMITTEE ON MANUAL TRAINING.

R. B. Fulton	University, Miss.	Chas. W. Dabney	Knoxville, Tenn.
C. B. Gibson	Columbus, Ga.	Brown Ayres	New Orleans, La.
J. H. Phillips	Birmingham, Ala.	Geo. J. Ramsey	Richmond, Va.
Celestia S. Parrish.....	Lynchburg, Va.	S. T. Moreland	Baltimore, Md.
J. G. Wooten	Paris, Tex.	G. B. Morrison	Kansas City, Mo.
Charles D. McIver....	Greensboro, N. C.	J. H. Hineyman	Pine Bluff, Ark.
C. E. Vawter.....	Miller School, Va.	Lyman Hall	Atlanta, Ga.
		W. K. Tate	Charleston, S. C.

Francis E. Cook, Wayman Crow School, St. Louis, Mo., read a paper on "Secondary Schools as to Practical Education."

Dr. E. T. Bynum, University of Arkansas, who was on the program

for a paper on "Modern Languages as Essentials in Modern Education" asked to be excused from reading his paper on account of the lateness of the hour. His request was granted.

The secretary announced that Dr. C. A. Smith, University of Louisiana, who was on the program for a paper on "English in the Secondary Schools," and Superintendent J. C. Hardy, Jackson, Miss., who was on for a paper on "How to Improve Our Rural Schools," were absent, but had sent their papers, which would be included in the volume of proceedings, as would all other papers prepared but not read. He also announced, and made excuses for the absence of Dr. E. A. Alderman, president of the University of North Carolina, who was on the program for a paper on "Education in the Old and in the New South," and of Dr. Charles D. McIver, President of the State Normal and Industrial College, Greensboro, N. C., who was on for a paper on "The Education of the Southern White Woman."

Prof. Alexander Hogg offered the following resolution, which was referred to the Executive Committee:

RESOLUTION AS TO TRANSPORTATION.

Resolved, That, through a committee, this association ask the railroads to make a one-fare straight ticket to our next meeting, which ticket shall, when properly certified upon the payment of two dollars, entitle the holder to transportation to his or her home.

President Jordan called the new president, Dr. R. B. Fulton, to the chair, welcoming him in a brief address, to which President Fulton replied briefly.

The secretary read the following offers of prizes made by B. F. Johnson, Richmond, Va. The offers were accepted by the association, which returned a vote of thanks to Mr. Johnson, and referred the matter to the Executive Committee.

CASH PRIZE OF ONE HUNDRED DOLLARS OFFERED BY B. F. JOHNSON, FOR THE ENCOURAGEMENT AND PROMOTION OF HIGHER EDUCATION.

Through and with the co-operation of the Southern Educational Association, I propose to offer one hundred dollars' cash prize for the best essay on collegiate or higher education, subject to the following conditions:

1. The essay is not to exceed five thousand words.
2. In the discussion of higher education the best means of encouraging pupils, teachers, parents or guardians to co-operate in securing the very best equipment for the life work of men and women.
3. The offer is limited to the states represented in the Southern Educational Association: namely, Alabama, Florida, Georgia, Kentucky, Louisiana, Arkansas, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia, West Virginia, Indian Territory, Oklahoma.
4. The Executive Committee of the Southern Educational Association to appoint a local State Committee in each State and Territory represented in the association, which shall examine all manuscripts submitted from the several States and Territories, select the best and send it to a General Committee of not less than five to be appointed by the Executive Committee.
5. It shall be the duty of the General Committee to select from the best essays presented the essay meeting in every respect the highest standard of excellence and award the prize accordingly.
6. All local committees will be supplied with engraved certificates that they may fill out and present to every writer whose essay meets a high standard of excellence.

7. Handsomely embossed certificates will be furnished the General Committee to fill out and present to all unsuccessful competitors for the hundred dollar prize whose essays are considered of a high grade of excellence and worthy of such recognition.

8. College professors, parents, teachers and pupils over sixteen years of age will be eligible to compete for the prize or the certificates.

9. All essays to be delivered to local committees and by them delivered to the General Committee as the General Committee may designate, and subject to such restrictions as in their judgment is wise and necessary for the promotion of the object in view, namely: The promotion of collegiate or higher education, the encouragement of every young man and woman in the country to secure the very best and highest training that they are capable of using in successfully promoting their life work in order that the best developed men and women may be the outcome of our educational system.

CASH PRIZE ESSAY OF ONE HUNDRED DOLLARS OFFERED BY B. F. JOHNSON, FOR THE ENCOURAGEMENT AND PROMOTION OF COMMON SCHOOL EDUCATION.

A cash prize of \$100.00 will be given for the best essay on common school education, subject to the following conditions:

1. The essay is not to exceed four thousand words.

2. It is to discuss the question in such a manner as to encourage the best efforts of parents, teachers, and pupils, in promoting the interest and the up-building of the common school system.

3. The offer is limited to the States represented in the Southern Educational Association; namely, Alabama, Florida, Georgia, Tennessee, Kentucky, West Virginia, Virginia, Arkansas, Louisiana, Texas, Mississippi, Missouri, Maryland, North Carolina, South Carolina, Indian Territory and Oklahoma.

4. On condition that the Executive Committee of the Southern Educational Association will appoint a local committee of not less than five in each state and territory mentioned above, to examine all manuscripts from residents of the several states they represent, and to select and send to a general committee, of not less than five appointed by the Executive Committee, the best essay of all that are offered them.

5. It shall be the duty of the General Committee to select from these essays the essay that in their judgment is the best, and award the prize accordingly.

6. All local committees will be furnished with engraved certificates which they may fill out and present to every writer who prepares a creditable essay on this subject, so that all may receive endorsement for work done, provided in the judgment of the local committee the essay is worthy of such recognition.

7. Handsomely embossed certificates will be furnished the General Committee to present to all unsuccessful competitors for the \$100.00 whose essays reach such a high standard of excellence as in their judgment merits such recognition.

8. Parents having children in school, or teachers and pupils in any school whatsoever below the college, are eligible to compete for the prize or the certificates.

9. All essays to be delivered to local committees and by them delivered to the General Committee within such time as the General Committee may designate, and subject to such restrictions as in their judgment is wise and necessary for the promotion of the object in view; namely, the successful establishment, in every community, of good, public and private schools, taught by efficient teachers, not less than nine months in the year.

By special request Prof. Francis E. Cook recited Kipling's Recessional and a dialect selection.

Rev. Thomas S. Potts pronounced the benediction, and President Fulton declared the Ninth Annual Session of the Southern Educational Association closed.

P. P. CLAXTON,

Secretary Southern Educational Association.

SOUTHERN EDUCATIONAL ASSOCIATION.

ADDRESS OF WELCOME.

BY WHARTON S. JONES, PRESIDENT OF MEMPHIS INSTITUTE.

Mr. Chairman, Ladies and Gentlemen:

You have heard eloquent words of welcome from the distinguished gentleman who directs the educational forces of the great State of Tennessee. You have listened to the glowing periods of the gentleman, who, with conspicuous ability, presides over the educational affairs of Memphis—"the Queen of the Valley, God bless her!" It would seem that you have been thoroughly welcomed. But there evidently lingered in the mind of our worthy President a doubt about the matter, so he has called from the ranks a plain private, without the graces of oratory, without the thoughts of poetry, and without the tones of music, to say to you, in his own simple way, that you are heartily welcome. During the Civil War a famous fighting regiment was called upon to capture a battery. It was clear to all that it was a desperate undertaking. The adjutant delivered the general's orders in the following terms: Field officers, to the rear; line officers lie down, and you, darn privates, take that battery.

The effectiveness of all that we do in this life is fully measured by the amount of love that we put into our efforts. During a recent absence from home I received a letter. Upon opening out the page, I beheld a number of curves, scrawls and pot-hooks. They were not Egyptian hieroglyphics, nor Hebrew script, nor of the cuneiform formation. A line at the bottom shed a flood of light. Every curve became as perfect as Hogarth's line of beauty; every pot-hook, radiant with meaning; for it was baby's letter to daddy.

Judged by this standard, my welcome to you is perfect. For I love my profession and its members, from the humble martyr in the log school-house to the beloved head of our educational system—the U. S. Commissioner of Education—whose very presence is an inspiration and a benediction. I welcome you

friends, from the North, for you will find here the same energy that has brought prosperity to your section.

I welcome you, friends from the West, for you will find here that same enterprise that has made the prairies and the trackless West to blossom and bloom as a garden. Look into the eyes of any Tennessee teacher, and you will see written in bold characters, "To the Educational Pike's Peak, or Bust."

I welcome you, friends from the South, for you will find here that same generous hospitality and that same culture that have ever distinguished you.

I welcome you, friends from the East, for you will find here that same intellectual activity that has lifted you to so conspicuous a height.

O Tennessee! how shall I tell these good friends of thee! The mere mention of thy name—the Volunteer State—makes the pulses beat like cymbals and the nerves to thrill like harp strings.

A Tennessean boldly swung his vessel into line and damned the torpedoes! Farragut at Mobile made Dewey possible at Manila.

With the light of a "thousand unfought victories" flashing from his splendid grey eyes, an untutored and untrained son of Tennessee, at the head of his squadrons, rode into "fame's eternal camping grounds."

From private to Lieutenant-General—from obscurity to immortality within four brief years—is an unparalleled record! And some day a son of genius shall carve from the marble heart of Tennessee a mighty shaft of wondrous beauty—high upon which shall be written:

TO THE MEMORY OF N. B. FORREST, THE WIZARD OF THE SADDLE.

A gifted son of Tennessee mastered old Ocean's secrets, and Maury gave to the world a new science. Fields said of the Atlantic cable: "Maury furnished the brains, England the capital, and I did the work."

Homeward bound, with hearts full of the thoughts of loved ones and of the glorious welcome awaiting them, the First Tennessee Volunteers joyfully sailed away from the Philippines. Suddenly is heard the distant boom of cannon. Swiftly swinging about in its course the gallant ship heads for the land. Leaping ashore, these splendid sons of Tennessee wheeled rapidly into

line, and with that same mighty shout which roused and startled the British lion atop of King's Mountain, again carried the American flag over the prostrate forms of their country's foes and planted it on the mountain's top. Shoot the man that dares haul that flag down!

From the mountain's top, where the sun kisses its first welcome to our beloved State, over the hills and vales of the beautiful East Tennessee—across the broad Cumberland plateau, with its untold stores of mineral wealth—through the cornfields, heavy with their fruitage, and the mighty forests carpeted with the luxuriant blue-grass of Middle Tennessee—along the low-lying cotton fields of West Tennessee—down to the mighty Mississippi—no fairer land! no nobler people! Why, my friends, no other State of this glorious republic is touched by the loving hands of so great a number of sister States.

"The bridegroom may forget the bride
Was made his wife yestreen;
The monarch may forget the crown
That on his head an hour hath been;
The mother may forget the child
That smiles so sweetly on her knee—
But I'll remember thee, Tennessee,
And all that thou hast done for me."

RESPONSE.

BY J. R. PRESTON, STANTON COLLEGE, NATCHEZ, MISS.

Thrice already have you been told that your greetings are appreciated and your proffers of hospitality accepted. Truly, I need not emphasize by repeating that we are ready to enjoy all the good things your generous spirit may induce you to offer. We come from far and near, not merely to have a good time, but for profit to ourselves and, through us, to others.

"*Sic vos non vobis*" is the motto of every true teacher, since he toils, plans, strives, spends his earnings, sacrifices his comfort, gives his best, not for himself, but for those whose guide he is, whose lives he seeks to direct. These 500 have not come hither wholly for fun. They left behind them the most endearing scenes

of human existence—warm hearts clustered about happy hearthstones. There they could have indulged in serenest pleasure and sought that solace which is the sovereign balm of worry and weariness.

The S. E. A. was born on the heights of Lookout, and I trust it will ever keep its head in the eternal light of freedom—free from narrowness, provincialism, sectional littleness; likewise free from that expansiveness, which, in trying to embrace the universe, must end in vanity and vapor.

All around us are problems pressing for solution—problems that concern our immediate environment and that will test our wisdom and charity.

These are to be dealt with—this generation can not solve them all, can not even consider them all. They are our inheritance, rooted in our institutional life. For a decade we have projected our combined wisdom against them, and I am glad to say some progress has been made in comprehending the conditions that confront us.

We have learned the meaning of co-operative effort, have marshalled and disciplined our forces, have won at some points, lost at some.

During this century our best intellects have been devoted to politics and war. Our great men have been leaders of the people. In the coming century the mightiest efforts will be directed to developing the people to be their own leaders. If the nation is to continue free, each citizen must be made a sovereign in thought and deed. What a problem is this! Its solution will cost the lives of many of the noblest and best. This will be a period of mighty transitions—it will require men versatile in thought, ready in determining, quick in action.

The abiding antagonisms of nature are life and death—two eternal mysteries—life issuing forth from the infinite, faint and feeble, but endowed with capacity to appropriate a part of the environment, to transform it, to use it; in action always, in every blade of grass, in all the leaves of the forest, in every moving creature: death, continually reaching out for the products of life and bearing them downward into mold and dust, back again into the infinite.

Man alone of all creatures can produce that which death cannot destroy—his thought is everlasting, a current coin in all the realms of time to come, a blessed free heritage to all gen-

erations. The individual enjoys, then dies; but he can transmit to his followers something beyond the touch of death. And forever hallowed be that hope of immortality which makes us trust he may himself carry his thoughts and joys beyond the confines of a fleeting earthly existence!

In boundless appreciation, honored hosts, of all the pleasures you offer and the kind words you have spoken, we now turn with keen appetites to the intellectual féast that awaits us.

ADDRESSES.

PRESIDENT'S ADDRESS.

BY DR. JUNIUS JORDAN, UNIVERSITY OF ARKANSAS.

The addresses of presidents are generally received with apprehension and parted with in pleasure. There is no blissful expectancy on the part of himself or his friends; and, if he commands a plausible recognition, it is generally the benignity of accident. His days are few and full of trouble, like the man of Uz. He lives a few months on the pretension of prominence, and suddenly disappears in the bitter insignificance of oblivion.

While he lives in brief official day, the wisest thing he can do is to gather about him the choicest agencies for the promotion of those interests he loves so well, and which can be measured, managed and directed only by the wisdom that rests in a multitude of councillors. Your official servant has spent his energies in securing this, the consummation of his wishes, and I present to the educational world at this, the most auspicious meeting of its Southern department, an array of thinkers and philosophers whose brilliant minds gem the archway in that great temple of human enlightenment, whose dome must over-reach all, and at whose shrine the nations must ultimately bow and worship—the Temple of Universal Education and Moral Supremacy.

As has been set forth in the admirable address prepared by the Committee of Ten, this association was called into existence by the complicated and grave conditions with which our section is burdened. Our State and local educational associations can deal with local school-room methods and economies, but there are great problems concerning our industrial, commercial and political development, as correlated agencies, which must engage the attention of our highest and best intelligencies if we would rescue our people from the domination of incompatible processes and principles. Our section has its own peculiar problems which other associations, national though they be, cannot appreciate.

cannot reach, and which it is not the part of wisdom to transfer to fields of ineffectual sentimentalism.

And well may it be said in reference to the complexity of our educational system, that upon the intelligent white teachers of the Southern States, more than upon all others, depends the determining of the character and extent of the education that should be offered to the negro race. No negro Moses can settle this matter, or go before the deluded multitude as a pillar of cloud by day or of fire by night.

In these efforts on the part of our people to secure light and establish lines of development, we extend an earnest invitation and cordial greeting to those whose sympathies and interests are really national in spirit and action, and who, by their benign presence and kindly words, prove the genuineness of their American manhood. Ours is an association that places no restrictions on worth or merit. It is catholic in sentiment, Anglo-Saxon in fact, patriotic in spirit.

We do not recognize the proposition that all educational problems and conditions are to be determined by one section or by one set of philosophers. To leave the status thus to be determined, is to discount our own worthiness and ability and to place ourselves as pupils around the altar of educational bigotry. I am not in sympathy with the idea that a single coterie has a copyright on the output of the educational brains in this republic. So we open wide our doors to the earnest, broad-minded, well-thinking, patriot teachers and educators from all sections, and say, "Welcome, thou and thine household, to the free and full fellowship in worship at an unrailed altar."

It may not be out of place in the outset to allude to a question which seems to have aroused much attention and provoked more extensive discussion for the ten years gone by than others of more intrinsic importance.

THE NEGRO EDUCATION.

The apprehension of many of our good statesmen in regard to this negro problem is painfully great. It is unfortunately a bogey that disturbs too many of our philosophers, and especially those who are farthest from the situation. I am sure that those who know the negro best can most readily bring about a safe and equitable solution. It cannot be done in a decade, perhaps not in a century. It is a question subject to tentative processes, and

it must be adjusted to meet the unfolding conditions of the future. The mistakes of the thirty-four years past are to be corrected. More than all, the false ideas of prominence and supremacy and of unrestricted license to do and demand anything, so viciously implanted by the odious emissaries of reconstruction, must be eradicated or worn away. The inspiring thought even now in their minds, as to the objects of education, is that it is to place them as co-equals, co-associates in the various economies of democratic citizenship. Church, State, society and the commercial world, they have been taught to look to as the proper sphere to which public education must advance them. They have yet to learn the hopelessness of such meretricious assumptions. Even their misguided and folly-stricken friends in the East, still cling to the fond fanaticism that one section will transfer to the negro that station of universal importance which they themselves decline to extend.

We are anxious to know what these parties have done to show their faith by their works. Dr. A. D. Mayo, of Boston, admitted in a speech at Birmingham, Ala., three or four years ago, that while the South had spent \$85,000,000 for the education of the nation's black wards, the men who so deplored the race's present condition and were so apprehensive of its future in the South, have spent only \$20,000,000 since the civil war.

The records of the present year show that over \$30,000,000 have been donated to colleges and universities in the North, and none of this was for the benefit of the negro, and nothing for negro education in the South.

For every dollar the fanatics have spent, the Southern man, the practical friend of the negro, has spent five.

The unnatural and unreasonable supposition or belief that two races upon whom the Creator has placed a distinction as plain and as indestructible as between the sea and the land, can be or ever will be fused into homogeneity, is too palpably false to discuss.

When we come to deal psychically with a race, the bearing of whose lives and activities is largely within the five senses, and try to make their elevation symmetrical with that of the Anglo-Saxon, we are likely to exhaust our labors in the field of an experimental delusion. *Cant* will not solve the difficulty; for that simply rears a fanciful temple under whose arches no sunbeam of practical amelioration will ever penetrate.

There is no abrupt transition in nature or education from instinct to ethics, from sentiency to sentiment, or from ignorance to intelligence. The process must be intensely gradual, as the ages have proven necessary in all cases of great and permanent evolution. The nations did not gaze open-mouthed at the triumphs of civilization as at Joshua's sun at Aijalon. The processes were slow, else humanity had advanced by a series of tremendous leaps into an atmosphere too rare for its respiration. The poet was logical in the thought that the earth was evolved from cyclic storms till at last arose the man,

"Who throve and branched from clime to clime,
The herald of a higher race,
And of himself, in higher place,
If so he type this work of time.

To shape and use: Arise and fly
The reeling Faun, the sensual feast
Move upward working out the beast,
And let the ape and tiger die."

The solution of this problem is apparent to those who bear in mind that nomadism was poor soil, in ages past, for moral, mental and spiritual vegetation.

VALUE OF HOME SENTIMENT.

It was only when the sentiment of home became the paramount motive in conduct that the conditions were ready for social organism and moral and intellectual development. And I say candidly that I have no other plan or key to the future development and progress of the negro, or hope of his success, than what is embodied in that fountain of all social, civil and moral worth—Home.

If citizenship furnished sentiments, and education ethical ideas, of what value are they unless embodied in a home? Mr. Jefferson spoke many wise words, but none more intrinsically true than that in a republic, there can be no better standard of morals and intelligence than in the possession of property, and that to give the greatest good to humanity and security to life, liberty and property, and to effect righteous government, let there be the establishment and possession of homes. From that center of thought and action, follow self-respect and regard for each other's rights, respect for public opinion, righteous conduct—and we

arrive at the full fruition of the blessings of an educated citizenship. And even now, in our mad rush to extend the franchise to aliens, making citizens of every nationality and giving them all the powers of society and government, extending suffrage to every vagabond and pauper on earth, increasing the material for demagogues without insisting upon the intrinsic idea of home above all other consideration, is but introducing confusion and blasphemy into the citadel of American institutions.

The home is the palladium of our liberties and our rights, and it is this sentiment, at last, that will save this country "when the drum tap is futile and the barracks are exhausted."

Now, that education which does not result in the final acquisition of a home, opens the avenue to a more facile nomadism and predatory indifference to rights; it is a delusion and a snare. It is better for those who are anxious for knowledge to know as speedily as possible some unwelcome truths. Nothing is more sickening to the candid and sincere heart than to learn that its cherished opinions and dearest hopes have been nothing but fallacies.

Then, if the future is worth anything to the negro, he must begin now to submit to an education of painful attrition, the wearing away of a false life built upon an unreasonable basis, and the weaving into his soul-nature moral principles and individual worthiness. Let them secure homes of their own and shape and establish new lines of action by virtue of the education given them by the State, whose wards they now are and ever will be, if the present fallacious bearing of ideas is perpetuated.

So long as the Anglo-Saxon bears the white stamp of the sons of God, no other race, no matter how highly educated, living in the same civic relations, can successfully compete with him for the prizes of life. Racial instinct, if no other, will ever compel the white man to a strict and natural sense of loyalty to his own, and he will not, though the black be equally educated as the white son, close the door on his own and his neighbor's children and open it for a different type or an alien race.

The future for the negro, if he remains in this country, is in the agricultural world, since property is more easily acquired in this sphere and the spirit of competition less liable to provoke hostilities.

The expenditure of \$85,000,000 in thirty-five years for the

benefit of the negro has but placed him in a saucy demand for "more," when he has shown little disposition to become a contributing factor to his own educational support. Education has not taught him self-reliance—nor any sense of obligation to civic sacrifices and benefactions.

In the State of Arkansas the experiment of listing the taxes of each race was begun in 1898, in order to show the progress of the negro as a taxpayer and what he was doing to support the State and its institutions. The whites paid \$2,489,427.11 taxes in that year; the negro paid \$132,111.20. This year shows no appreciable progress, so far as the records are made out. Yet the negroes constitute nearly forty per cent. of the population. They have had thirty-five years of freedom and education, and the closest observation shows that they are no more moved by the sentiment of the acquisition of homes than before these blessings were granted them. They look upon education as a means to making an easy living along the facile avenue of a cake-walk parade. It makes them proud and assuming without inspiring them with a fondness for industry, or for what follows from its teachings and workings—a home. Much of this, too, I sincerely believe is traceable to the teaching of those fanatics who have been always on the alert to indoctrinate him with false ideas of his relations to his real and only benefactors. They have taught him to aspire to leadership and co-equality where the laws of nature, of man, and of God stand as angels with flaming swords, forbidding such an unholy, not to say inequitable, aggression.

We heartily endorse in this connection the position of Hon. J. L. M. Curry, in his speech at Capon Springs, Va., June 22, 1899, in which he says in regard to the educational question: "I must be pardoned for emphasizing the fact that there is a greater need for the education of the other race. The white people are to be the leaders, to take the initiative, to have the directive control in all matters pertaining to civilization and the highest interests of our beloved land. History demonstrates that the Caucasian race will rule. He ought to rule. He made our Constitution; he achieved our independence; he is identified with all true progress, all high civilization, and, if true to his mission, while developing his own capabilities, he will bear out and on other races, as far and as fast as their good and their possibilities will justify. This white supremacy does not mean hostility to the negro, but friendship for him. On the intelligent and more

refined class of the white people the negroes have been compelled to rely heretofore for the educational advantages which they possess, and on them in the future they must depend to prevent a widening of the breach between the races and to bring about their highest advancement." It is hopeless to think of the small number of educated negroes protecting themselves against wrongs when there be men and women, cultured, courageous, broad-minded, to correct, elevate and lead public opinion.

Some wild enthusiasts of the negro race, some purblind fanatics of the white race, may expect or desire the subordination or inferiority of the white race, but that is the crazy dream of a kind of racial cosmopolitanism or fusion which portends loss of national unity and is the forerunner of decay.

Education, moral, intellectual, industrial, civic, should be persistently, generously furnished; but if it is to be universal, it must be slow in its results, and, while immensely beneficial, it does not settle irreconcilable racial antagonisms, but it leaves two heterogeneous unassimilable peoples as co-equal citizens with growing cleavage in the same territory."

HIGHER EDUCATION.

On the subject of collegiate and university education, I feel that nothing can be said that will in any wise comport with the superior presentations by those distinguished gentlemen to whom these subjects have been committed. Indeed, I can safely say this of every other interest reported on the programme. It simply remains for me to give emphasis to what I am assured, from the standing of the speakers, will be sound wisdom.

It is in order, to call to our attention, in treating of higher education, the fact that individualism is at high pressure. Intense individualism results in selfishness, or, what is equally as unworthy, an unadjustable life. That philosopher who affirms that the common schools do not give or secure the product of individualism, indicates that individualism is the *summum bonum* of education. He forgets that the republic exists by virtue of the battles of life fought by this very product, and that this kind of individualism is the quality that must be maintained and cherished. That education which has in view an ideal man or woman is too much of kin to that hyper-religious beatitude which sounds in sanctification. The destiny of this and all other republics depends on concrete manhood and womanhood, and that degree

of scholarly exaltation that is now so eagerly sought for and relied upon as the only plan of solution, will perish, as it should do, in abstract idealism.

Carlisle has said, "It is not to taste sweet things, but to do noble and true things, and vindicate himself as a God-made man, that the poorest son of Adam dimly longs. Show him the way of doing that; equip him with power sufficient, and the dullest day-drudge kindles into a hero. At last he is to meet difficulty, danger, martyrdom, perhaps death, and these are the allurements that act on the heart of man. Kindle the inner genial life of him, you have a companion, society a friend, religion an apostle and the country a patriot."

The common schools are the hope of the country. Their protection and support cries out daily to our supposed statesman for bread. The gathering of our population into densely crowded municipalities is depriving the republic of that pure and unrivalled type of character which is the final refuge of liberty.

The situation is deserving attention, too, when we see that the avenues for capital, so long leading to manufacturing and mining industries, are being engorged, and that new fields of investment must be sought. These new fields are the lands of the people. The acquisition of this last source of personal domain of man, by the greed of syndicates, completes the enthrallement of the people and the day of liberty is over.

An educated husbandry will stay this dangerous march of greed and secure to the republic the joys of permanency and liberty. The consuming passion of the day is avarice, and the intrinsic creed of the day bids every man to look first to his own cash box. In other words, the watch-cry is, "*pecunia primum quaerenda est, post mummos, virtus.*"

The protection against this, is better schools in the country, so the population will not leave the farm and come to town for mental development, where avarice is largely the soul's nourishment and nutrition.

I may be pardoned for what might appear a degree of assumption if I add a strong word of earnest approval of the system of industrial education, which is growing in demand day by day.

It is apparent that since capital has ceased to growl at the South, seeing that our loyalty to the flag has been sealed by

the blood of ex-Confederates and their sons, from Cuba to the Philippines, a wonderful development of our natural resources has begun. We are in a state of transition from the perils of conquest and discrimination to the ease and safety of a new industrial life. The timidity of capital has taken courage from the peaceable and patriotic conditions of a section that has been befouled by the criminations and calumnies of hypocrites and fanatics. The activities of safer industrial conditions are astir in every State. The field of manufactures alone presents a future full of promise and wealth, and relief from a long and pitiable bondage. At last we are reaching the day when the proud acclaim will be heard in all the land, "The South to Lead in Progress."

For a half century the people have accepted the assumption that the South could not compete with New England manufacturers. It is said that not many months ago, while New England mills were almost in a state of panic, the Southern mills were over-worked with orders and were making profits. There were no strikes or lock-outs in our section, while the pendulum of dissatisfaction and uneasiness was marking off the discounts daily accruing in the East. Note, if you please, the equilibrium of feeling in the South between the operatives and the capitalists in manufacturing centers, and determine whether or not our system of society and education has not much to do with the peaceful flow of the current of industry. But let us look at the situation as presented by the last reports.

There are 459 cotton mills in operation in the Southern States, and they consumed 1,399,399 bales of cotton during the financial year just ended. Northern mills in the same time consumed 2,100,000 bales. This wonderful "evening up" of conditions in thirty-four years, and that immediately after an inexcusable and devastating war of four years, assures that a new field of conquest is open to our people, and the ability rightly to use the opportunity depends on the character and quality of our education.

It is reported that \$5,000,000 is now being invested in six States in the South, giving employment to 3,500 people. In view of these facts, and the indications of unfolding industries in every one of our States, it is all-important that our sons and daughters be so educated that the road from the school house to the factory and the machine shop is made easy and desirable.

Skilled labor is the important need of the South. As long as we pay one dollar a day for our labor while New England pays from \$2.50 to \$5 for skilled labor, so long may we expect to remain in the mute and inglorious insignificance of money borrowers. We owe it to our children that they be rightly equipped for this new era in our history, and that they be placed on a safe basis of preparation to fill those positions in industry which are sure to fall into other hands than our own, if we fail to meet the situation.

I look with no degree of satisfaction to the fanciful illusion of the ephemeral trans-Pacific hallucination for opportunities for our Southern sons and daughters. While I yield to no man between the Atlantic and Pacific, or between the splendid lakes on the north and the grand Gulf of Mexico on the south, in admiration of the courage, heroism and daring of the American soldier who plants and keeps his country's flag where duty calls, yet I plead a sacred regard for that deep, pathetic patriotism that is voiced in the ideal of the poet—

“Breathes there a man with soul so dead,
Who never to himself has said,
This is my own, my native land.”

No matter where the eye of the wanderer, the soldier or sailor may close forever, whether amid the mute mysteries of the Arctic world, which knows no song or story, or where the sun in torrid waves scorches the cheek and smothers the breath, he wishes to die with his face toward that land that is his country and that spot that is his home.

“Such is the patriot's boast where'er he roam,
His first, best country ever is at home.”

HOME AND SCHOOL ROOM.

The home and the school room are the temples of liberty, and from their portals come the conservatism, the vigilance and safeguards of well-regulated government. It is within these unpretentious walls that are learned lessons of principle and of democracy, and that the greatness of men does not depend on the splendor of titles or coats of arms, but upon the largeness of their minds, the powers of their intellect and the fullness of their knowledge.

The skeptical eye with which monarchy watches the growth and development of republics is prompted in its bearings more by a wish for disaster than by any kind intention to reform its system or to alter its traditions. The triumph of this nation is a constant perplexity to kings and an unmistakable rebuke to their forms of government. Their belief long has been that the universal, broad and liberal education of the masses would engender a complexity of rivalries and ambitions, and that in parting with the effete idea of the divine right of kings we would rush to oblivion under the vacillating sentiments of *vox populi*. However, there are instances where their thoughtful students of our forms, locate the success or failure just where it was indicated by Thos. Jefferson—in the education of the citizens.

Mr. Huxley, some years ago, came over to learn lessons by observation, and at the close of his tuitional term he concluded as follows:

"You are undertaking the greatest political experiment that has ever been performed by any people whatever. You are at the present century a nation of 60,000,000 people. At your next century, rational and possible expectation may look to see you 200,000,000, and you have before you the problem whether so large a number of English-speaking, strong-willed people will be able to hold together under the form of republican institutions and under the real despotism of universal suffrage; whether States' rights will hold their own against the necessary centralization of a great nation if it is to act as a whole, or whether centralization will gain the day without breaking down republican institutions.

"The territory you cover is as large as Europe, as diverse in climate as England and Spain, or France and Russia, and you have to see whether, with the diversity of interests, commercial and other, which arise under these circumstances, nationality will be stronger than the tendency to separation; and, as you grow, the specter of panperism will stalk among you, and you will be very unlike Europe if communism and socialism do not claim to be heard.

"I can not imagine that anyone should envy you this great destiny, for a great destiny it is—to solve these problems some way or the other.

"Great will be your honor, great will be your position, if

you solve them rightly and honestly; great your shame and misery if you fail. But let me express my most strong convictions that the key to success, the essential condition to success, is one and only one—that it rests entirely upon the intellectual clearness and upon the moral worth of the individual citizen. Education can not give intellectual clearness. It can not give moral worth, but it may cherish them and bring them to the front; and in that sense the public school, the college and the university may be, and ought to be, the fortresses of the higher life of the nation."

In this work of testing our institutions the South will do her part in reason, faith and conscience, and leave confidently to the future the results of her labors, and the finish of her characters "in honor of Him who came to bless and not to hush the natural music of men's lives, nor to fill them with storms and agitation, but to retune every silver chord in that harp of a thousand strings and make it echo with the harmony of Heaven."

THE STUDY OF ARRESTED DEVELOPMENT IN CHILDREN, AS PRODUCED BY INJUDICIOUS SCHOOL METHODS.

BY WILLIAM T. HARRIS, UNITED STATES COMMISSIONER OF EDUCATION.

This is a day of inquiry among those who have to do with education. The march of the natural sciences, conquering new fields of knowledge; the progress of invention swiftly turning to account what science has discovered by the invention of labor-saving machinery; the rapid multiplication and cheapening of the means of intercommunication; a larger and larger portion of our citizens becoming travelers to the East, West, North or South of our extensive country or over to Europe and even around the world—travel furnishing an educative series of object lessons.

Of the remaining population who do not take these object lessons, nearly all read the newspapers and other periodicals and learn to see the events of the world through the eyes of trained observers—the events moving in orderly procession and forming the warp of the world-history—in the midst of this great change in the relation of man to his environment. Each one finds more

and more of his time occupied with the problems of nations and less with the doings of his village, his county or his State. He finds more interest in the work of specialists on the frontiers of the Empire of Knowledge, and he has less interest in the common-places of every day life. But all these enrichments from far off polities and industries or from reading the secrets disclosed by the laboratory, all these go to the better understanding of home affairs and for interpreting the common-place events of every day life.

We learn to look at what is near us, ourselves being armed with new points of view. We learn to see through and behind the petty details of our lives, aided by the discoveries of the laboratory. And thus we come to be investigators and our home-life assumes for us new interest.

Hence, too, as we said, this has become a day of inquiry, for teachers as well as other people.

Teaching is the most conservative of all occupations excepting, always, the ministry of religion. For the teacher has to deal with the unformed, undeveloped human being and educate it into the manners and customs of civilized life, and, above all, open for it the store-house of the wisdom of the race. He finds the child full of caprice and wayward impulses. He must exercise restraint on him and teach him to substitute rational ways of doing and thinking for irrational ones. Thus the teacher is obliged to pull gently, but firmly and without relaxing his pressure, in one direction, while the native impulses of the child ever and anon are straining in the opposite direction either by spasmodic efforts or by steady and perverse wilfulness. The teacher is therefore apt to get a sort of cramp by this necessity of a constant pull in the direction of conservative reaction against the wild impulses of the child. He is apt to adopt the conviction that the child is to be coerced, no matter how, to obey the rules of order; he is prone to regard the child as a perverse being who has no rights that he, the teacher, is bound to respect. Instead of cherishing the child's self-activity and not desiring (as he ought) before all things to lead the child to adopt rational doing and thinking through his own option and without external compulsion.

Here we have come to our problem—the teachers' problem. This is the chief object of the teacher in this the day of inquiry: To preserve the child's self-activity and lead him to adopt the courtesies and amenities of life in place of self-seeking; to adopt

the principle of learning the experience of others and profiting by it in place of following his own bent, heedless of the behest of society.

There has arisen within a few years a great movement known as Child-study, and many teachers are now struggling to understand the meaning of Preyer's observations on Infant Development, and the writings of Dr. Stanley Hall and his disciples in the "Pedagogical Seminary," and armed with new methods to conduct investigations for themselves. It is a great movement and we can all see that pedagogy is to gain large results from it, although we must admit that those who take it up as a mere fashion, or what is called in slang a "fad," will not learn much more from it than from taking anything else up in the same way.

In these first stages there is necessarily much time spent on what will prove to be mere rubbish heaps after all is done with them. That is the case in all sciences in their first careers.

I have had for some time in mind a contribution to child-study in the way of directing attention to one of the most important of all fields of inquiry in education, namely, the mode and manner in which the over-cultivation of the lower faculties or mental activities works to arrest the mind in that lower faculty or stage of activity. This subject has received but little attention from students of education, and yet there is no subject that deserves more careful investigation, if we except always the subject of the question of the educational values of the branches of study. That alone is of more importance. For we must know the ideals of the race before we can find any place for education. It is the spectacle of human beings at the bottom of the ladder, while some of these fellow-beings have climbed to the top that suggests to us the idea of helping those at the bottom to ascend the ladder by education.

We must, therefore, in the science of pedagogy, first fix in our minds the ideals and then next we must see how to elevate the child towards those ideals. We must ascertain what studies are necessary and at the same time discover how much study of them is good and wholesome and where they begin to be hurtful and arrest development. We all know how the good teacher loves to have her pupils linger on the round of the ladder where she is laboring. Under the plea of thoroughness she detains them sometimes a year or more on a lower round of the ladder, not to their advantage, but to their detriment. Before they ascend to the

next round of the ladder they have become listless and mechanical in their habits of study. And yet it is certain that the school discovered an essential part of its method when it first saw the importance of thoroughness. Thoroughness is necessary in all good instruction, but it is not good when carried to a point where instruction fails to develop the child and where induration, or hardening into habit begins. For at first the child increases his development in will-power and arouses many faculties by the thorough exercise of one faculty. Then by degrees the repeated acts of will-power begin to produce a habit and the mind begins to act unconsciously in the lines where it at first acted with so much effort of the will. Then at last the habit becomes nearly all and the mental development ceases. The other faculties are not any more aroused by the effort, but only one slender line of mental activity is brought into use and unconscious habit does most of the work.

Then induration has taken place and the continuance of thoroughness along this line robs other activities of nervous energy and absorbs them. A machine-like activity supervenes in place of intellect. What was at first an intellectual synthesis has sunk down into use and wont. It has been relegated to the realm of instinct or to forms of life-activity but little above automatism.

Child-study in the United States, under the distinguished leadership of Dr. Stanley Hall, has not, it is true, done much in the study of arrested development. But there is a good reason for it. The province, being almost a new field for science, had to be mapped out first and its objects inventoried. In this work of inventorying an immense task has been accomplished by his disciples, but more especially by Dr. Hall himself. The beginnings must necessarily be quantitative. Take Dr. Hall's excellent study of dolls for an example of the quantitative survey of the field (see *Pedagogical Seminary*, vol. iv, p. 129), or his study of a sand pile (*Princeton Review*) for a qualitative inventory of the contents of an interesting specimen of the social education of boys through play. Fix the order of succession, the date, duration, the locality, the environment, the extent of the sphere of influence, the number of manifestations and the number of cases of intermittence, and we have an exact inventory of a phenomenon. When stated in quantitative terms, any one's experience is useful to other observers. It is easy to verify it or add an increment to it. By quantification, science grows continually without retrograde movements.

Let us turn over in our minds some of the ways in which arrested development may be produced by what supposes itself to be good teaching. Let us see were child-study promises to yield the richest results:

First, let us take up again the thesis already enunciated, to-wit: That the attempt to secure what is called thoroughness in the branches taught in the elementary schools is often carried too far; in fact, to such an extent as to produce arrested development (a sort of mental paralysis) in the mechanical and formal stages of growth. The mind, in that case, loses its appetite for higher methods and wider generalizations. The law of apperception, we are told, proves that temporary methods of solving problems should not be so thoroughly mastered as to be used involuntarily, or as a matter of unconscious habit, for the reason that a higher and more adequate method of solution will then be found more difficult to acquire. The more thoroughly a method is learned, the more it becomes part of the mind, and the greater the repugnance of the mind toward a new method. For this reason, parents and teachers discourage young children from the practice of counting on the fingers, believing that it will cause much trouble later to root out this vicious habit and replace it by purely mental processes. Teachers should be careful, especially with precocious children, not to continue too long in the use of a process that is becoming mechanical; for it is already growing into a second nature, and becoming a part of the unconscious apperceptive process by which the mind reacts against the environment, recognizes its presence, and explains it to itself. The child that has been over-trained in arithmetic reacts apperceptively against his environment chiefly by noticing its numerical relations—he counts and adds; his other apperceptive reactions being feeble, he neglects qualities and casual relations.

It is the practice in many schools to have two lessons daily in arithmetic, one styled "mental" or "intellectual," and the other "written" arithmetic (because its exercises are written out with pencil or pen). By this device the pupil is made to give twice as much time to arithmetic as to any other branch. It is contended by the opponents of this practice, with some show of reason, that two lessons a day in the study of quantity have a tendency to give the mind a bent or set in the direction of thinking quantitatively, with a corresponding neglect of the power to observe and to re-

flect upon qualitative and causal aspects. For mathematics does not take account of causes, but only of equality and difference in magnitude. Another child who has been drilled in recognizing colors apperceives the shades of color to the neglect of all else. How fine to have the child able to recognize sixty-four shades of color!

A third child, excessively trained in form, studies by the constant use of geometric solids, and much practice in looking for the fundamental geometric forms lying at the basis of the multifarious objects that exist in the world, will, as a matter of course, apperceive geometric forms, ignoring the other phases of objects.

It is certainly an advance on immediate sense perception to be able to separate or analyze the concrete, whole impression, and consider quantity, color, or form apart by itself. But if arrested, mental growth takes place here, the result is deplorable. That such arrest may be caused by too exclusive training in recognizing numerical relations, colors, geometric shapes or, in short, in observing any isolated feature in the field of sense-perception, is beyond a doubt.

The great sleight-of-hand performer, Robert Houdin, (or was it Herman?) tells us in his memoirs how his father trained him to pay attention to show windows and take a mental inventory of their contents, counting the objects and remembering what they were all in a glance. This habit was turned to use afterwards. A confederate in the audience would call for the description of the contents of these windows and the young man who pretended to have the power of seeing what was absent made a great impression by describing with accuracy what he had seen and memorized. Now this cultivation of the power of attention to the details of a show window necessarily had its compensation. He had to neglect attention to other things and powerfully concentrate on the objects which he was to learn in one glance. To force one's activity into the learning of sense-objects may or may not be hurtful to the higher powers of thought. If the senses are exercised in finding individuals of a species or in finding the species or class to which the individual object belongs—this kind of mental work cultivates thought. But the picking up and memorizing disconnected objects lames the power of thought. Of course the kind of perception and memory which the conjuror developed in his son was a kind that would lame his power of

thought. It was worse than the power of attention of the savage who sees the trail of his enemy or of a wild beast, where ordinary observers would not see a single trace to give them suspicion. For the savage combined the evidences which his senses perceived by the power of thought and interpreted them by the category of causality.

Again it seems a fine thing to have the gifts of a pioneer—that of Buffalo Bill or the Texan boy who can ride a horse like a circus performer. The Indian boy who can follow a trail—*could you make a botanist of the latter* or give the former a graceful carriage and ease of manner at court or before the royal presence?

The concentration of the mind on the art of balancing one's self on the back of a wild horse and baffling all his efforts to throw his rider, certainly fixes two or three mental habits and makes it very hard to acquire others. How hard it would be for the Indian boy to unfix his attention from the slight, almost invisible traces of the wily foe whose trail he has found, and study the genus, species, variety and family of the plants before him; how difficult for him to study the writings of botanists and learn to see all plants in each one.

It is a great thing in education to recognize just how far each branch of study is in the way of every other and in how far each helps and promotes the other. This principle of mutual aid and hindrance is not regarded in mnemonics. There comes before us a highly recommended system of mnemonics—a remedy for poor memories. We secure a copy of a book containing the principles on which everybody may have a strong recollection of all that happens. It is probably a system of associating what you wish to retain with a scheme of letters which can be made into words by some device. You are to construct sentences containing the words, and then the sentence will recall the event or circumstance which you wish to retain.

Or, again, one of the best, or one of the least injurious of these methods proposes to have you memorize by connecting one thing with another through some fancy connected with the spelling, or through some other meaning to the word that you desire to recall. To use a system of mnemonics one must therefore seek fantastic relations between the thing or its name to some other thing or name.

On stating it in this way we see at once what the educational effect of such a system must be. It is a training in idiocy. For

what is an idiot but one who sees all things in their superficial relations, confuses things with names and causes with effects?

The memory which should really help one to think would be one in which effects and causes were discriminated and the one recalled through the other. Take any event and study out its causes and we shall be pretty sure to remember it.

Take any cause and trace out its effects and we shall not be likely to forget it. In these instances we reinforce memory through thought and strengthen both thought and memory at the same time. So if we connect things organically we aid the memory and also improve the thinking power at the same time. For instance if we have a scientific system of botany we think from the general to the particular, from the class to its genera and species, and from the species to its sub-species and to the individual which we saw.

Mnemonic systems are types of much that goes on in school education which arrests the development of the higher faculties. To learn to associate words and things by accidental relations is to arrest the activity of thinking and keep the mind at the standpoint of sense-perception—a stage in which the contents of the mind are a fortuitous concourse of atomic facts.

One illustration of a method as vicious as mnemonics is that of the teaching how to read by what is called phonics. The child is introduced to a series of words in which one vowel-sound is common to nearly all the words. He learns to read—

A fat cat sat on a mat. He had a rat, etc. The child is drilled in such combinations until he loses his sense of euphony and acquires a habit of making English sentences with villainous cacophonies. Here is produced a fixed habit, an arrested development of the culture of the ear for pleasant sounding speech.

Although the old psychology has furnished these substantial things, it has not furnished all that is desirable. There is a realm of conditions which must be understood before man can be made to realize his ideals. The product of Nature is an animal, and not a civilized man. How can man react upon Nature; how can he ascend out of his own natural conditions; how can he rise from the stage of sense-perception to that of reflection; how from mere reflection to mere thought; how can he put off his state of slavery to the category of thing and environment, and rise to the category of self-activity? This is to ask how we can ascend from

a mechanical view of the world to an ethical view of it. Certainly we must know the bodily conditions that limit or enthrall the soul. We must be able to recognize what activity tends to fix the soul in a lower order of thought and action, and what exercise will tend to lift it to a higher order.

To enumerate some of these entralling conditions through which the soul passes necessarily, if it ever comes to the highest, we must name the influences and attractions of one's habitat, its climate and soil, its outlook, its means of connection with the rest of the world. Then, next, there is the race and stock of which one comes, black, red, yellow, or white—Northern or Southern, European— inheriting all the evil tendencies and all the good aspirations. Then the temperament and idiosyncrasy of the individual, as his natural talents of his genius—these all lie deep as predetermining causes in his career. Then come other natural elements to be regarded—those of sex—the seven ages from infancy to senility—the physical conditions that belong to sleep and dreams and the waking state, the health and disease of the body, the insane tendencies, the results of habits in hardening and fixing the life of the individual in some lower round of activity. If he is alone the efficient cause of the free-will, at least these conditions of habitat, race, and stock furnish the material that he is to quarry and build into the temple of his life—a Parthenon, a Pantheon, or only a mud-hut or a snow-house.

Of all these, the laws of growth from infancy to mature age especially concern the educator. There is for man, as contrasted with lower animals, a long period of helpless infancy. Professor John Fiske has shown the importance of this fact in the theory of evolution as applied to man.* Basing his theory on some hints of Wallace and Spencer, he has explained how the differentiation of the primitive savage man from the animal groups must have been accomplished. Where psychical life is complex there is not time for all capacities to become organized before birth. The prolongation of helpless infancy is required for the development

*Dr. Nicholas Murray Butler has pointed out that the Greek Philosopher, Anaximander, more than two thousand years ago, spoke of the prolonged period of infancy as a reason for believing that in the beginning man had an origin from animals of a different species from himself. The Greek did not perceive the relation of this prolonged infancy to the adjustment of the complex physical and spiritual activities of the child to his environment.

of man's adaptations to the spiritual environment implied in the habits and arts and modes of behavior of the social community into which man is born. He is born first as an infant body, he must be born second as an ethical soul, or else he cannot become human. The conditions are of extreme complexity. This is the most important contribution of the doctrine of evolution to education.

In the light of this discovery we may see what an important bearing the results of child-study and physiological psychology will have on education. For it is evident, that, if the child is at any epoch of his long period of helplessness inured into any habit or fixed form of activity belonging to a lower stage of development, the tendency will be to arrest growth at that point and make it difficult or next to impossible to continue the growth of the child into higher and more civilized forms of soul activity.

A severe drill in mechanical habits of memorizing or calculating, any over-cultivation of sense-perception in tender years, may so arrest the development of the soul in a mechanical method of thinking as to prevent further growth into spiritual insight. Especially on the second plane of thought which follows that of sense-perception and the mechanical stage of thinking, namely, the stage of noticing mere relations and of classifying by mere likeness or difference, or even the search for causal relations, there is most danger of this arrested development. The absorption of the gaze upon adjustments within the machine prevents us from seeing the machine as a whole. The attention to details of coloring and drawing may prevent one from seeing the significance of the great work of art. The habit of parsing every sentence that one may read may prevent one from enjoying a sonnet of Wordsworth.

Too much counting and calculating may at a tender age set the mind in the mechanical habit of looking for mere numerical relations in whatever it sees. Certainly the young savage who is taught to see in Nature only the traces that mark the passage of a wild animal, or perhaps of a warrior foe, has stopped his growth of observation at a point not very much above that of the hound that hunts by scent. And yet all these mechanical studies are necessary at some period in the school; they can not be replaced except by others equally objectionable in the same aspect. The question is, then, where to stop and change to other and higher branches in time to preserve the full momentum of progress

that the child has made. Professor C. M. Woodward has pointed out that the educational effect of manual training is destroyed by having the pupil work for the market. It turns the attention toward the training in skill, and the educational effect which comes of first insight is afterward neglected. The first machine made is an education to its maker; the second and subsequent machines made are only a matter of habit. To keep the intellect out of the abyss of habit, and to make the ethical behavior more and more a matter of unquestioning habit, seems to be the desideratum.

Child-study will perhaps find its most profitable field of investigation when it comes to this matter of arrested development. If it can tell the teacher how far to push thoroughness toward the borders of mechanical perfection, and where to stop just before induration and arrest set in, it will reform all our methods of teaching. And it can and will do this. The new psychology, in its two phases of direct physiological study of brain and nerves, and its observation of child development, will show us how to realize by education the ideals of the highest civilization. The prolonged infancy of man will be in less danger of curtailment through vicious school methods.

The orphaned and outcast child becomes precociously world-wise. But the school can scarcely reclaim the *gamin* from the streets of Paris or New York. He has become as cunning and self-helpful as the water-rat, but not in ethical or spiritual methods. He should have been held back from the bitter lessons of life by the shielding hand of the family. He would then have become a positive influence for civilization in its height and depth. Victor Hugo's [‡]*gamin* can live a life only a little above that of the water-rat and is fitted only to feed the fires of revolution.

In conclusion:—

We can see what is the relation of this inquiry into child-study to the questions of educational values, and other topics in psychology, as well as to the Herbartian principle of interest. First and foremost, the teacher of the school has before him this question of the branches of learning to be selected. These

[‡]Victor Hugo has given a picture of the *gamin's* life and shown his genesis through the neglect of family care in infancy, in Parts III., IV., and V. of *Les Misérables*—little Gavroche and his two brothers, a solemn and pathetic history.

must be discovered by looking at the grown man in civilization rather than at the child. The child has not yet developed his possibilities. The child first shows what he is truly and internally when he becomes a grown man. The child is the acorn. The acorn reveals what it is in the oak only after a thousand years. So man has revealed what he is, not in the cradle, but in the great world of human history and literature and science. He has written out his nature upon the blackboard of the universe. In order to know what there is in the human will we look into Plutarch's *Parallel Lives*.

To see what he has done in philosophy, we read Plato, Aristotle, Leibniz and Hegel. For science, we look to the Newtons and Darwins. We do not begin, therefore, with child-study in our school education. But next after finding these great branches of human learning we consider the child, and how to bring him from his possibility to his reality. Then it becomes essential to study the child and his manner of evolution. We must discover which of its interests are already on the true road toward human greatness. We must likewise discover which ones conflict with the highest aims, and, especially, what interests there are that, although seemingly in conflict with the highest ends of man, are yet really tributary to human greatness, leading up to it by winding routes. All these are matters of child-study, but they all presuppose the first knowledge, namely, the knowledge of the doings of mature humanity. There can be no step made in rational child-study without keeping in view constantly these questions of the five co-ordinate groups of study.

INFLUENCES THAT DETERMINE THE TREND OF EDUCATION.

BY DR. JNO. L. BUCHANAN, PRESIDENT OF THE UNIVERSITY OF ARKANSAS.

It is gratifying to note the remarkable activity which has appeared in various forms in the field of education within the last few years. It is gratifying to note the enlarged dignity with which the subject is invested and the increased importance attached to it by the public. It is gratifying to note that its vital relations to the industrial, social and political well-being of our

country are becoming more widely and distinctly recognized. The literature pertaining to it is increasing in volume and variety. Quite recently a number of books have appeared exhibiting unusual strength, clearness and scientific precision in their treatment of various phases of the subject. Besides the numerous journals wholly devoted to it, a good many of our sober, substantial magazines and reviews deem it expedient to give it liberal space. This widespread popular interest in education is a noteworthy feature of the present age.

Says Oscar Browning: Education has always been a favorite problem with philosophers. Thoughtful, earnest men all along the ages, finding the world sadly out of joint as they saw it, have turned reformers. But seeing that reform moves slowly with adult humanity, ossified and indurated as it is, they have turned to plastic youth in the confident hope, that, if the rising generation could be directed in the right path, the regeneration of the human race would prove a reality and not a dream.

The writer adds that experience by this time ought to have taught us that these hopes are misleading; that from one point of view education can do much, from another it can do little or nothing. To this remark we cannot give unqualified assent. But it is true that our estimate of what education has done, is doing or can do, depends quite largely on the point of view from which we survey it.

What is commonly understood by education, the formal instruction and training, given in school from the Kindergarten to the University is one thing. But if, as says John Stuart Mill, whatever tends to make a human being what he is, and to prevent him from being what he is not, is a part of his education, or if we take the word in the broad significance given it by Mr. Earl Barnes, making it include all the means, conscious or unconscious, by which men have sought to lead, restrain or form the young, then it is another thing, or at least a much more comprehensive thing. For in this very broad sense it includes all the forces that fashion human character and life, except those which spring from the spectral domain of heredity.

But taking education in its usual sense, it is a question void, it may be, of practical bearing, but nevertheless a question, whether the education of any age generates and directs the social forces assumed to be behind all human institutions, or whether these social forces, be they the result of evolution, accidental con-

ditions, or what not, shape and control education. Which is the cause, and which the effect? Or is there action and reaction between the two? Is individual life shaped by social instincts and tendencies and tempered by the atmosphere of the age to which it belongs? Social endowments force men to live in communities. Is there then in the social life of a people an inherent power which shapes unconsciously their institutional life, and thus in a measure determines the trend of education? Or do we consciously and of purpose form ideals and direct our efforts rationally and systematically to their realization, and is this the genesis of the controlling power in human affairs? These questions may seem rather speculative and of little practical importance, yet they are not irrelevant to the subject under consideration. Moreover there are yet other questions related to those already propounded. A prominent educator says, "Educational processes precede rather than follow the theories upon which they are based. The rational explanation comes later to modify, strengthen or defend the existing process." If this be true, what determines the processes? Does education spontaneously shape itself according to some principle floating in the "air of the age," and is the principle or theory which underlies it discoverable only after the process is partially or wholly completed?

Says Dr. Paulsen: "The spirit of the times, the general conformation and tendency of any given period, nowhere become so clearly discernible as in the prevailing ideal of education." So related, then, are the spirit and tendencies of any given age and the prevailing ideal of education, that changes in the former produce changes in the latter. But these changes are not always simultaneous, for often ideals have persisted after the given age has undergone material changes.

This gives rise to the struggle between educational conservatism and radicalism, the two extremes between which a class of doubters declare: "'Tis a grave important question over which we vacillate." Does enlightenment enlighten and does culture cultivate?

Should we rare ones who inhabit the superior realms of thought,
Dictate to the unlightened what they oughtn't or they ought?
Or shall we abandon flatly this whole altruistic fight,
With the philosophic dictum that "whatever is, is right?"

"It is a misfortune for the individual and a serious loss to

the community when the methods of education and their practical application to actual life are at variance." Such a state of things calls loudly for a remedy. Whenever the ideal of education which controls, and it does control, its methods, processes, and its results is, or becomes, out of harmony with the social, political and religious conditions of a people, then new ideals are to be formed and ideas and methods readjusted. How far the effect of education goes in shaping or modifying human conditions are not now to be considered. But the fact is to be recognized that the world moves on in its own way; that there are forces in play in human affairs not traceable to formal education. And it is in some sense true that "the world as a whole is wiser than its wisest men."

Then if the world requires certain things and will have them, will the harmonious development theory of education hold good? If it be possible to perfectly educate a human being to secure the fullest development of body, mind and heart, and the suppression of all evil propensities, so that he attains, as the moralist puts it, the perfect realization of self, the complete satisfaction of his own being, "will he be sure to find a place for himself in the economy of things?" Such a life might be that of the contemplative philosopher but not that of a man of action.

But consider very briefly what have been some of the ideals prevailing among different peoples. In savage life, a precarious subsistence and the protection of the tribe make the hunter and the warrior, some of the ruder industries being learned by imitation. Within the pale of civilization, Hellenism presented the highest ideal of physical and intellectual perfection known in all the past ages of the world, its achievements in all the departments in which creative genius has exerted itself are the most brilliant ever made. So that their system, it has been truly said, "produced the most gifted and attractive nation that ever lived upon the earth."

The Roman ideal is conveyed in one of their usual forms of salutation, *Vale*, be strong. Be strong to subjugate and unify the nations of Italy; be strong to carry Rome's brazen eagles and Rome's civilization into the regions beyond; be strong to devise laws to govern conquered provinces, and shape the jurisprudence of centuries to come. And it may be added that Hellenic culture and Roman law are important factors in modern civilization.

Among the Hebrews a code of laws sanctioned by Divine

authority governed minutely in private and public affairs. It established a system of training and produced an ideal of life which stamped upon that race, living for centuries "without a country or a state," the most enduring type of character known in the history of mankind. Could the Greek, the Roman and the Hebrew ideals be united and realized in a school, "that school," as says Comenius, "might fitly be called a workshop of humanity—and deservedly so, if it made men wise in spirit, clever in action and pious in heart."

In the middle ages various ideals appear. The clerical or ecclesiastic, the humanistic, realistic, naturalistic, scholastic, etc., each deriving its leading characteristics from the dominant power of church and state, and from the prevailing phase of social life from whatsoever cause evolved.

In modern states, as well as in mediaeval or ancient, the character and purposes of the ruling power are seen in the trend of education. As says an able writer: "In France the schools, at present, must try to make republicans; in Germany, monarchists; in England, imperialists. In America we still boast that we try to make the best possible men and women."

And now a word as to the forces in play in our country. Among the most remarkable phenomena of the present century is the growth of democracy, meaning by that civil liberty among the masses of the people and the right to participate in public affairs. Human worth and human rights were taught by the Man of Galilee nearly two thousand years ago, but the world has been slow to recognize them. It is but little over a century ago that men began to approach the idea that any one man has as many rights as any other man, and that governments derive their just powers from the consent of the governed. I am not here advocating or opposing these ideas, but mention them as fundamental in democracy. I know that some States, and individuals as well, adopt the Irishman's philosophy; said he, "Mike, and don't you know that one man is as good as another?" "Yis," said he, "Pat, and a great sight better."

The growth of democracy in Europe during the century just closing has been quite marked, but it has reached its fullest development in our own country.

And the fact that the masses of the people have a voice in the control of public affairs, and are themselves factors in the national life, necessarily influences, in a great degree, the trend of educa-

tion in so far as it can, or ought to, be adjusted to given conditions.

Another phenomenon of the times is the extent to which the State has taken control of education both in Europe and America. An able writer declares that "the young of the civilized world are today being trained for what are believed to be State needs." This may be an extravagant statement. But just in so far as it is true do we realize the influence it exerts in determining the trend of education.

In colonial days, in this country, the church, very largely, projected and controlled the schools. It is still doing a great and noble educational work. But since the revolution education has been passing more and more into the hands of the State. So that now every State in the Union has its public school system. The State levies taxes for the support of the schools; it provides for State, municipal, county and district supervision; it prescribes the course of study, and selects the text books to be used—a part of the programme in the execution of which the publishing houses through their courteous agents furnish a large amount of gratuitous assistance.

Now, aside from heredity, the forces in play in shaping youth are the family, the church and the State. But all these, if rationally directed, must converge at one point, whatever other ulterior points they may be designed to reach; they must aim to make the young scion grow into a good tree. For a corrupt tree cannot bring forth good fruit in the garden of citizenship any more than in that of the family or the church.

The State in the interest of its own perpetuity and well-being demands orderly, law-abiding, industrious citizenship, equipped with at least sufficient knowledge of our democratic institutions to exercise intelligently the right of suffrage. These demands it is the province of the family and the school to meet. And furthermore, the schools are to aid in assimilating the foreign elements of our population. Adults of foreign lands and foreign speech who come to us may continue to sing in a strange land the songs of their native country, but their children who grow up in our midst and pass through our schools, will come out humming "Dixie Land," "Yankee Doodle" and "The Star Spangled Banner," with as much zest as the genuine American boy.

But the State needs not only good citizenship among the masses, but also skilled agencies in the management of public

affairs, and in the control of commercial and industrial enterprises. Hence the universities with their ever widening curricula, and the various technical or polytechnic schools with their costly plants, with their extensive laboratories, apparatus and libraries. In fact so complex is our civilization, so various and manifold our pursuits and occupations, that a much more varied mental equipment is necessary than was the case in the days of our fathers. But since, in our country, the people are the state, what is best for the latter is best for the former. In so far as the State control of education tends to lessen right and rightful family training and discipline, such tendency is to be guarded against. But as to the tendency of State education to centralization there need be little or no apprehension. The work is done by the several States in their separate sovereign capacity, and not by the National Government.

But the omnipresent, the all pervasive spirit of the present age is that of commercialism and industrialism. The love of money, always strong, appears to be the ruling passion of our times, insomuch that "our civilization seems to rest on the assumption that material gain is the supreme good." People quite commonly style this the age of steam and electricity, and very properly so, for these great agents not merely typify the activities of our age, but are largely the cause of them. They have revolutionized, in large measure, the industrial and economic life of the people and thereby determine, in no small degree, their social status also. They make the city a factory and the world a market. They furnish the conditions in which men of business tact, foresight and executive ability have piled up colossal fortunes by reaping profits from the labor of thousands of men. Under favoring conditions this vast accumulation of wealth in few hands has gone into combines and trusts. A hundred years ago such results would have been impossible.

But it is not proposed to destroy the expansive power of steam or check the speed of electricity, to eliminate the evil which has resulted through their misuse. It is not proposed to inveigh against the commercial and industrial activities of the time because through misdirection they lead to an unholy greed for gain and a lower ideal of life. For nothing can do good that may not do harm. But reference is made to these as forces materially affecting the education and, I may add, the politics and religion of our time. The prospectus of a recent book quotes from Mr.

Dyer, that "It is now being distinctly recognized that social and industrial problems are essentially educational problems;" from Dr. Butler, that "The first question to be asked of any course of study is: Does it lead to a knowledge of contemporary civilization? If not, it is neither efficient nor liberal. In society, as it exists today, the dominant note running through all our struggles and problems is economics," and from Dr. James, that "To most men the industrial world is the only one that exists; in it is their whole being."

If then economic problems are problems of education, and most men live only in the industrial world, it is easy to see how these facts tend to materially influence the trend of our modern education. While therefore the spirit of the age demands—and the spirit of any age ought to demand—that we train our young people in family and in school to *do something*, a higher wisdom demands that we train them to *be something*, for the latter is the surest method of securing the former.

The nineteenth century closes with phenomenal activity in all forms of commercial and industrial life. This activity has appeared in our Southland, though at a later date than in other sections, and its advent has created the name of "The New South." We have been and are still largely an agricultural people. We have had less mental attrition than occurs in large manufacturing and commercial centres. Our great staple has gone largely outside of our borders for the increased value given it by the spindle and the loom. We have furnished a market for the products of other sections and countries, and the profits thereon have been made elsewhere. Commerce has not largely sought our ports. We have not built up large centres of trade. The millions of pension money and of interest paid on the national debt have been distributed elsewhere. We are consumers much more than producers of protected articles. We have six or eight millions of colored people manumitted without property or education and under conditions not favorable to the greatest harmony between the races. Our white people being more homogeneous than in other sections, are, owing in part to this fact, more conservative than elsewhere. We are more disposed to cling to the traditions of the past. We are, I think, conscientiously devoted to the fundamental principles of our republican government as we understand them. We adhere to the doctrine of States rights, believing that, however modified by the war between the States,

it is the greatest if not the only safeguard against a dangerous centralization of power.

No spirit of complaint or of sectionalism prompts these statements. They are made simply to present the conditions in which an era of enlarged material development and of more diversified industries and increased commercial relations have begun in our Southland. We are cutting down our tall pine trees and building them into houses; we are sawing up our hardwoods; we are digging coal and ores out of the hills; we are building iron furnaces, cotton mills and other manufactories; our towns and cities are growing in population and wealth. The future, some one says, is the domain of belief and not that of visible realities. Yet with our genial climate and fertile soil, our navigable rivers and water power, our resources of field, forest and mine, I know of no reason why the New South, as some term it, may not look to the future with confident hope and manly courage. This material development is to be directed and controlled by the intellectual, moral and spiritual forces which spring from the character of our people. And these forces it is the province of our teachers and educators to bring into play and direct aright in so far as it can be done in scholastic life.

*A MORAL CURRICULUM.**

BY DR. W. W. SMITH, CHANCELLOR OF THE RANDOLPH-MACON SYSTEM OF SCHOOLS AND COLLEGES.

The principles of ethics, the science of conduct, are not intuitive; they must be taught. That this instruction in morals should be given in our schools is evident from the following considerations:

- (1) It is essential to the development of the complete man.
- (2) It is of vast value to organized society, since virtue is one of the two pillars which, equally with intelligence, supports the fabric of free government.
- (3) It is of prime importance to success in life.
- (4) It cannot be safely left to parents, many of whom are morally incompetent, while most of those morally fitted lack training skill.
- (5) It is a natural part of any comprehensive plan

*This paper was not read, Dr. Smith being absent.

for man's education, and no other agency than the school is adequate. We cannot, as teachers, with educational honesty omit this training, so essential to the development of the complete man, nor with patriotism decline this duty to the State, nor with pedagogical fidelity deny this service to our pupils, nor yet with moral sincerity refrain from giving those committed to our guidance these highest, most ennobling and most helpful of all the truths within the realm of knowledge.

These positions will probably not be controverted, and their formal announcement may seem unnecessary. Every teacher gives some instruction in morals, and every school in some way seeks to develop right conduct, and yet the fact remains that there is scarcely any school in the South, public or private, which is giving systematic, planned instruction in conduct, if we may except college courses in ethics, that reach, and reach too late, one in five thousand of our youth. What I contend for is that the moral man shall be developed in our schools by a systematic training in which moral principles shall be taught and applied in appropriate exercises. In other words, I call for a moral curriculum. We have provided systematic courses for physical culture; we have provided extensive courses for intellectual culture; we should provide specific training for the moral man.

I do not account myself capable to present to this association such a curriculum, but there are certain principles which underlie the subject and which must be conformed to in the curriculum which is to meet the demand. In any systematic teaching of the laws of conduct we must have: (1) Standards of right. (2) Training of the judgment in applying them to particular cases. (3) Development of the sense of the imperativeness of obligation. (4) Development of the will-power to sustain the demands of conscience. These four things are necessary to assured and uniform right conduct. The student must know what is right in each case, must feel the obligation to do it and must have the will-power to hold himself to duty. I shall offer as my contribution to the solution of the problem a statement of my views on these four points.

Standards.—There can be no controversy among us that the highest and best ethical standards are given in the teachings and life of Jesus the Nazarene. And so, just as we should teach the scientific truth proven by the researches of Darwin, Huxley and Tyndall, we must, in intellectual honesty, teach the ethical truth

given us by Jesus. Nor can we be diverted from this by anti-Christian prejudice or sectarian clamor. We have taught Copernican Astronomy despite the opposition of the church, and we must teach Christian Ethics despite the hostility of the infidel; for not only must the teacher's mind be hospitable to all truth, but the teacher's voice must be courageously uplifted to proclaim the highest. In some form the teachings of Jesus, and the life which exemplifies and commends them, must be set forth constantly, as furnishing our moral standards.

Training the Moral Judgment.—The mind judges moral actions as right or wrong, just as it judges intellectual propositions as true or false, or colors as red or blue, by comparison with accepted standards. There is no separate faculty for moral judgments, and correctness in classifying actions as right or wrong can be expected only as the result of practice. Accustom students to criticise all voluntary actions from the moral standpoint. In teaching history and literature give the moral judgment constant exercise. Current events exciting general interest should furnish occasions for ethical questions and answers. The daily occurrences of the school life can be made most effective in the hands of an alert and capable principal. In the early stages, and probably throughout the high school course, text-books other than the words and life of Christ are unimportant. The teacher must draw his lessons from life as it presents itself to the student; and the spirit of politeness, courtesy, modesty, gentleness, obedience to law, honesty, truth, reverence and piety, must be imparted, as it were, to the very atmosphere of the school, to be unconsciously operative on all who come to it. For, as the air that we breathe and the water that we drink strengthen us by their purity or poison us by their defilement, so the moral atmosphere of a school is potent for good or evil to its students.

Development of Conscience.—Correct standards may be understood and accepted, and the ability to classify actions as right or wrong may have been acquired; but for right conduct there must also be a sense of obligation to do that which judgment declares to be right. This inner sense must be developed until it becomes imperative. The Ought must be enthroned. Conscience, that divine voice in the human soul ever crying out that right must rule, must be accorded decisive place among the motives for action. Its demands will often clash with inclination and appetite, yet it must be obeyed. It will often be arrayed

against environing public sentiment, yet it must be the one law to its possessor. Amidst the clamor of contending motives its demands, "Do the right," must prevail. What a task is here for the ethical teacher! *Hic opus, hic labor est.* Here there is need of the highest sanctions. Here must be brought into view the ideals of immortality and the issues of eternity. No temporal motives will prove sufficient. If men are taught that they perish as do the brutes, they will raven as the brutes. The lion goes not hungry when the lamb lies before him, on a question of ownership, nor will passion-impelled men deny appetite, if unrestrained by motives which reach into eternity. Here only the uplifting words of Jesus about the All-Father and the eternal world of light and glory avail to anchor the soul in the rushing tide of evil and against the tempest of temptation. The voice of Him who speaks with authority is needed here. Let it be heard in the school-room without hesitation or compromise. We cannot make great men without great motives, and we must make great men; it is our calling. "If there were no God," said Voltaire, "we should need to invent one to maintain order, but all nature cries out that there is a God." If there were no Christ and no heaven, we should, as teachers, need to evoke them to give authority and motive adequate for right conduct. Having these by revelation let us not be so narrow and bigoted as to shut out truth because it is not of our discovery. Let us not confine ourselves to a moral rush-light of our own making in a vain attempt to ignore the sun. Christianity is a truth, a mighty truth which has wrought the wondrous civilization in which we rejoice; let us not as teachers ignore its light and power. It has made our nation what it is and given to mankind its highest examples of character. The world cannot dispense with Christianity, and the ethical teacher needs the Christ.

Development of Will.—Resolution and strength of purpose, important for all success, are essential for high conduct. The tide is against us, and we cannot drift. Will-power makes and marks leaders in every field. The development of the will has not received the attention that its importance deserves. Perhaps will in pupils has been feared by teachers, much as knowledge in subjects has been feared by absolute monarchs, as calculated to increase the task of government. If these fears of monarch or teacher were wise in the past, we, at least, have come to a better age. Subjects, in state and school, can be made better men and

better subjects by knowledge and liberty. The tame student should not be over-praised; docility can be run to seed. Cowardice is not to be commended. Let not the student fear the face of man, teacher though he be, but let him reverence law and justice.

Will-development comes by will-exercise. Require energy in study, speech and carriage; tolerate no dawdling; allow no surrender to difficulties. The habit of giving up must be broken; the habit of succeeding established. *Incepsum faciendum.* Games, societies and undertakings which demand and develop leadership and independent action in all legitimate ways should be encouraged and used to the end of making the will prompt, strong and steady.

School Discipline a Chief Means of Moral Teaching.—Most effectively through the government of a school can morals be taught. School discipline should have chiefly a moral end. The orderly conduct of a school is but a proximate purpose of discipline; a higher one is the establishment of right principles and the fixing of right habits. Let all rules ultimate in this. Emphasize by all possible means the necessity of right-doing and honor it above everything else. Magnify fidelity to duty, honor and truth by precept and practice; reserve for these your highest honors and rewards. Place responsibility upon students as they are able to bear it. Repose confidence in the worthy and extend it to the approximately worthy, remembering that trust begets trust-worthiness. Invite the co-operation of students in the making and enforcement of school rules. School rules are better than teacher's rules. Students who have helped make laws for the common comfort and welfare, most readily sustain them by a general public sentiment more alert than the watchfulness of a teacher and more effective than his authority. There is no more effective way to teach students that law originates in benevolence towards the subject than to have them participate in the framing of the regulations under which they are to live at school.

This mention of details is by no means exhaustive. I believe, however, that any complete curriculum of moral exercises must grow from the principles laid down above, and will probably embrace the details suggested.

I have spoken simply as an educator. I am not a preacher. Have I preached? It is but the gospel of the highest and only complete education by whomsoever conducted; the only education that can perpetuate the power and glory of our people.

TRIPARTITE EDUCATION.

BY B. F. JOHNSON, RICHMOND, VA.

There is no more interesting or profitable study than the history of mankind. As we stand at the close of the most fruitful century in the world's history and look back upon the panorama of the ages, we can not fail to be impressed with the rise and fall of individuals and nations; and, as we study the events that mark each great epoch in history, we must indeed be slow of comprehension if we do not note with special interest those causes that tended to the upbuilding or the downfall of each successive generation. It is, however, not a part of my purpose or of my subject tonight, to undertake to review, in order, the great facts of history that show the progress or mark the decline of nations. I simply desire here—and for this only shall I have time—to mention a few disconnected instances that will illustrate the subject I propose to discuss—*Tripartite Education: the Culture of Mind, of Heart, and of Body.*

When man was first planted on the earth, God promulgated certain inflexible laws, which, if obeyed, would bring comfort, happiness and close communion with the Creator. These laws violated, misery, and unhappiness were, and ever will be, the inevitable result. We believe in the Trinity—Father, Son and Spirit. And in more respects than one, man is, like his Maker, a triune being, and in proportion as he cultivates the three great forces of his life, just in that proportion he draws nearer to his Maker and lives a higher and nobler life.

Historians tell us that under the Incas of Peru the physical man was so developed that there were many who could travel on foot a hundred miles a day; while the gladiators of ancient Rome cultivated their strength to such a degree that, single-handed, they were more than masters for the fiercest beasts that roamed the forests. The ancient Greeks cultivated the intellectual and physical nature and we have handed down to us from the misty ages of the past a few fragments of the greatest literature the world has ever known; and to our shame, poets and artists of to-day have to turn back in the calendar of time more than two thousand years to find the most beautifully developed physical specimens of manhood and womanhood. Even the hardy and vigorous race that fairly swept them from existence is but a tradition

of the past. Yet these Greeks failed utterly in the cultivation of the true spiritual nature. In his "*Princess Aline*," Richard Harding Davis makes one of his characters say:

"I came here once on a walking tour with a chap who wasn't making as much of himself as he should have done, and he went away a changed man, and became a personage in the world, and you would never guess what it was that did it. He saw a statue of one of the Greek gods in the Museum which showed certain muscles that he couldn't find in his own body, and he told me he was going to train down until they did show; and he stopped drinking and loafing to do it, and took to exercising and working; and by the time the muscles showed out clear and strong he was so keen over life that he wanted to make the most of it, and, as I said, he has done it. That's what a respect for his own body did for him."

The Israelites of old exalted the spiritual nature, and in the study of their history, we find interesting glimpses of the lives and characters of men who stand out as the noblest examples of spiritual development; they also cultivated to some extent the intellectual and physical, but these important forces were sadly neglected.

A NEW ERA.

It was only at the beginning of the first century in our Christian era—at the coming of the Master—that the spiritual forces necessary to the highest development of the race became its common heritage. The Great Teacher, who spake as never man spake, studied and cultivated those virtues that made up the perfect man. But for the fact that the world was so steeped in ignorance and vice, the reformation begun in His day would have long since enveloped the universe and brought about a higher type of civilization.

Scientists tell us that this world was being prepared for the occupancy of man for many, many thousands of years before his creation. We have reason to believe, too, that in the process of time one class of inhabitants after another perished before our world was brought to a condition fit for the abode of God-like man. One thousand years are but as a day in the sight of God, and less than two thousand years have been consumed in the development of mankind in order to fit this world for the universal reign of peace, prosperity and happiness. I honestly be-

lieve now that the spirit of Christ has permeated every quarter of the globe and is having its influence on all people; that greater, far greater progress will be made in the next hundred years for the true development of mankind than has been made in the past nineteen hundred, and that at the dawning of the twenty-first century all the nations of the earth will have reached a stage of development beyond the reach of present prophecy.

WONDERFUL ADVANCE.

What does the study of psychology mean? What does the endowment of chairs in our great universities for the study of intricate philosophical questions mean? What does the movement to establish chairs for the study of the Bible in every institution in the land mean? What do the millions of dollars spent in gymnasiums and in the endowment of chairs for physical culture mean? These all mean that men are realizing as they have never done before the importance of educating aright their sons and daughters. Our great-grandfathers were interested in the chase and in getting from the soil a meagre sustenance. Our fathers, reaching a higher stage, contended for the three R's—reading, writing and arithmetic. Our present generation, reaching a higher stage still, contend for the three H's—head, hand and heart, and only by the cultivation of these three may we hope to reach that high standard that God in his wisdom planned for us when man was made.

Our churches and missionary societies are constantly pleading for the enlargement and development of their work, and it is a happy and hopeful sign of the times to see the volume of money contributed for the betterment of mankind steadily increasing year by year. A larger number of consecrated men and women are devoting their lives and energies to the development of their fellow man. Never before in our history were so many Bibles printed; never before were so many Bibles studied, and never before has such deep and heartfelt spiritual interest been manifested in the great gatherings of our religious bodies as today.

Yet, in this enlightened age not even one man or one woman in twenty-five is well developed physically. You remember the old philosopher who went about the streets in the day time with a candle to find an honest man. It will take a stronger light than ever shone from that classic candle to find today the perfectly

developed man. I confess I am ashamed of it, but the cold, hard facts compel me to make this statement.

THE PROBLEM FOR US TO SOLVE.

As educators, the problem that we have to solve is how we may hasten true development. How we may take the poorest and the feeblest boys and girls and develop them into such specimens of manhood or womanhood as will make them worth a dozen ordinary persons. Indeed, I feel that I am not over-stating the fact when I say that any trained and properly developed man or woman is worth to his or her community fifty times as much as the ignorant and undeveloped person.

The wise and progressive men and women who direct the policy of our higher institutions of learning are rapidly removing the inconsistencies of our educational work, and are already providing Tripartite Education. That institution that does not give due consideration to the spiritual and physical culture of its pupils is not properly equipped and will, in the course of a few years, be numbered among the failures of the past.

It is a good thing to establish gymnasiums and to employ skilled physicians as physical directors in our schools and colleges; it is a good thing to establish chairs for the systematic study of the Bible; it is a good thing to encourage the study of all the languages and sciences. The director of the gymnasium should occupy just as dignified a position and draw just as large a salary as the professor of Greek. The Bible instruction should not be pushed off into some inconvenient hour at the end of the week, but taken up as an important daily part of the curriculum, and the teacher in this department should be considered just as necessary—his services just as well paid for—as the professor of physics.

A PLEA FOR THE CHILDREN.

My object, however, in coming here is to plead for the primary, the preparatory and the higher schools in our country. As I travel about and see the pitiable and unfortunate condition of thousands of children who live in filthy and uncomfortable homes, who are dressed in rags, are insufficiently nourished, and have no educational advantages to speak of, my heart goes out in sympathy; and, friends, I desire to join hands with you for bettering the condition of these millions of children in this and other lands. How are we to bring it about? What are we to do? Well, we

can and must work for improvement and we can determine by God's help that we will have better things. The responsibility rests upon us, and it is criminal to ignore or neglect the opportunities that God has opened up before us.

GOD'S WORD IN EVERY SCHOOL.

I am connected with a denomination which has stamped in a most emphatic manner its disapproval of any connection between church and state. I am in hearty accord with that sentiment; but *I do believe that in public schools, in private schools, in schools of every class and condition, from the first to the graduating day of the pupil, there should be a portion of each day devoted to moral, spiritual and physical as well as intellectual culture.* Wise and progressive teachers, who love their work and their fellow man, teachers who would not only command, but earn, the largest salaries, will fit themselves for properly training the tender and impressible souls and bodies committed to their care. In doing this they will be developing their own best faculties, and building in the hearts of their pupils monuments of love and appreciation, more enduring than any that have been erected in marble. I plead for the children. I believe that the salvation and progress of America depends upon the proper training and educating of the great "unwashed democracy."

My limited knowledge and experience in educational work does not justify me in undertaking to state how this work should be done. These are points that need to be carefully considered by our wisest educators, and I am thoroughly satisfied—and grow stronger in the conviction every day—that these changes and improvements in our educational system should be made. To train the intellect without cultivating the highest qualities of Christian character is to turn loose on the world men and women whose capacity for evil is increased a hundred-fold. To cultivate the intellect and neglect the body is to send forth decrepit, ill-developed specimens of humanity who are constantly asking the question, "Is life worth living?" and deciding it negatively by sinking into inglorious or suicidal graves. Ask the healthy, developed, full-blooded, all-round man or woman, "Is life worth living?" and you can tell by the sparkle in the eye, the glow of the countenance, by the soul flash that leaps out to greet you, that he feels that life here is a grand and glorious thing: and that

we are now living in the vestibule of the even more glorious and better life that awaits us.

Enlarge the mind, plant firmly in growing hearts the blessed truths of God's Word, bring into play every muscle of the body, and you have a boy or a girl who can no more be idle, and who can no more indulge in the vices that distort the present generation, than you can turn the brightness of noonday into the blackness of midnight. Go into any class of society—into the so-called higher circles, among the sturdy yeomanry, or even into the slums. Take a hundred boys. Give me ten to be trained on the plan I have outlined. Take the other ninety and give them the highest intellectual development that is possible for them to attain, and in twenty years' time my ten boys will have outstripped your ninety and will have accomplished much more in blessing and benefiting the world.

THE CONTROLLING FORCE IN OUR WORK.

Teachers and parents should early learn to love the child, to look for the higher and nobler qualities in his mind and heart, and to touch those secret springs that help him in throwing off the evil influences, whether hereditary or acquired. Every true teacher will learn to play delicately upon those tender heart strings and bring forth joyous notes of praise and thanksgiving. In his normal condition, the heart of the true man rises to his Maker, overflowing with thankfulness, and as his life grows broader and his horizon is widened, his affections are strengthened and deepened until, as he looks out over a suffering world, with a full and glowing heart, he exclaims in his every act, "I love you. I *love* you. I **LOVE** you." Such a spirit, moulded and cultivated, brings man and his Maker into that closer and sweeter relation that enables us to realize that we are in God, and God in us.

THE CRIMES OF THE AGE.

Ignorance, idleness and selfishness are the monster crimes of the age and the progenitors of every crime. In every fibre of my soul, I believe this. It is ignorance and selfishness that cause that man in the rural community to raise a row when he is not able to secure the building of the district school house on the corner of his own farm. It is ignorance and selfishness that cause every trustee or friend of a trustee to try to break up the whole public school system in the community when his daughter, niece, or

some friend, however incompetent she may be, is not selected as teacher. It is ignorance and selfishness that lead to the employment of the cheapest and most incompetent teachers, when, by slightly increased taxation, the difference of which would never be really felt, a better grade of teachers would be secured. I say the increase would never be felt. I mean it would not be if it were not for the work of the small brained politician, whose only hope of riding into prominence or power is to preach an exaggerated sentiment of economy to a class of people whose taxes are often not paid at all, and when paid are so insignificant in amount that their proportionate increase would be reckoned by mills instead of by cents.

In the Southern States of the American Union, with which this organization is especially identified, and for whose interest this meeting is held, there are many practices that we deprecate; there are many things that sadden our hearts and sometimes almost discourage us; yet, I believe that our people possess certain elements of character which, when properly trained, encouraged and developed, will make them the leaders not only of this nation, but of the world. There is a downright sincerity and honesty of purpose, and there has been handed down from our fore-fathers, a respect for the teachings of God's word, a wholesome appreciation of law and order, a regard for the rights of others, and other admirable qualities which I need not enumerate in detail. Now let us rejoice in the advantages our people possess; let us seize upon the opportunities they offer us, and lay out a course of training that will cultivate the noblest impulses and lead to those uplifting influences that eliminate the evils from which we suffer, by crowding out the bad with good influences.

THE SOUTH SHOULD LEAD THE WORLD.

Already I have referred to the teachings of history. Pardon me if I mention here the fact that the greatest authors, artists and statesmen in all history sprang from those countries whose climatic conditions are exactly the same as that of the Southern States. Our people are warm-hearted and imaginative. While the land brings forth in tropical profusion almost everything that we require, the heart also responds in sympathy and love to every good impulse and every ennobling influence. We, therefore, have a hopeful future; and let us not worry over conditions that are rapidly passing away, but let us look with hopeful eyes to the

future, aiming for the best and highest things. Frequently the enervating influence of climate is pleaded for the deficiencies of character, and the sluggishness of a people; but with a proper development of the physical faculties, we can bid defiance to inequalities of climate. I believe that from these Southern States are destined to spring artists, artisans, authors, organizers, statesmen and scientists who will stand head and shoulders above any that have ever been known in all the history of the world. I do not believe that we have yet reached the highest stage of development, but I do believe that we are just now, as it were, beginning to realize the great and blessed possibilities we possess. With proper training and the education of the natural forces, with the development of the latent powers in the minds and hearts of the children, we can bring into our life-work forces that will tell for the good of humanity throughout the ages.

BE A FREE MAN.

As I have intimated in the beginning, God laid down certain inflexible laws of nature. Obey those laws and we live; break those laws and we die. Sometimes when I see men complaining of aches and pains, wrapping themselves in flannel, and coddling themselves, I feel like giving them a vigorous shake and saying, "My friend, my brother, this is all wrong. Well directed efforts will drive those aches and pains to the four winds, and you may stand up before your fellow-men a happy emblem of the Divine Being." Often we see men and women cut off in their prime, we mourn over the dispensation of Providence, when Providence had no more to do with their demise than you or I. Their own ignorance or laziness was responsible. Sometimes 'tis true we are beset by troubles arising from heredity influences, but a timely and proper training will enable us to get rid of even these and have the strongest and most vigorous constitutions. At one time, when the question was asked, "Did this man or his father sin?" Our Master said that neither had sinned, but that the case was presented that the glory of God might be manifested. What you will observe is that there was an immediate means at hand for the healing of the man, and the spirit of Christ is just as large, and just as powerful in the world today as it was when, in the flesh, He trod the hills and valleys of Palestine. I do not believe that there is one case in ten thousand of suffering or affliction that might not have been relieved by a timely ap-

plication of the correct principles of living. The physicians who attain the greatest eminence in the future and prove the greatest blessing to mankind will be those men who are able to prevent disease rather than cure it, because no physician, save the Great Physician, has ever been able to cure the simplest case unless he could first so adjust and co-ordinate the forces of nature that recovery became possible.

Never before were the people better prepared to receive educational suggestions in regard to the three-fold development. Our Y. M. C. A. work, the influence of which now is world-wide, makes these features in the training of young men prominent in their work, and I honestly believe that where men and women are well and properly trained, they will lead useful lives and will grow daily in beauty of mind and person.

The late Dr. J. A. Broadus, one of the busiest teachers, authors and preachers, testified to the great personal advantages derived from physical culture, and said that but for his exercising the greatest possible care in taking the necessary physical culture daily, he could not have accomplished anything like so much work as he did during his life time. Teachers, parents, friends of the cause of education, in conclusion I beg that you will all co-operate in encouraging Tripartite Education—the cultivation of every faculty of mind, heart and body. By carefully observing the rules necessary for three-fold development, we will build up and cultivate those faculties that go to make the highest type of man. Thus we will have beauty of person combined with brightness of intellect and excellent health, and our children will grow into perfect specimens of our race—they will live in Beulah Land, on the very borders of Heaven, and earth and Heaven will be one.

SOME PROBLEMS OF EDUCATION IN MARYLAND.

BY GEORGE WASHINGTON WARD, PH. D., WESTERN MARYLAND COLLEGE.

In the time of the war between the States Maryland was a border State, and to this day she preserves many characteristics of both North and South. Such a dual character is not without its bearing upon education, both public and private. A Marylander who goes northward into Pennsylvania can readily discern

a wide difference between that State and his own in matters pertaining to schools. Moreover he will find that he is at once recognized as a Southerner. On the other hand, if one go South across the Potomac, he is almost sure to be recognized as a Northerner, and certain it is that almost as wide differences are found to exist in matters of education.

At present Maryland is represented in the Association of Colleges and Secondary Schools of the Middle States and Maryland, though Maryland teachers have never attended the meeting of that body in very large numbers. In the work of the Southern Educational Association, Maryland has shown considerable interest also. While the aims and purposes of these associations differ widely, nevertheless Maryland's border situation has had considerable influence upon her educational work, and contributes a fair share to the problems which confront Maryland educators.

In the next place it must be remembered that geographically, Maryland is a double State, being divided into two quite distinct sections by the Chesapeake Bay. The "Eastern Shore" and the "Western Shore" are phrases continually on the lips of Marylanders. For the cause of this it is not necessary to go very far. The two sections of our State differ more in institutions, local customs and mental habits than the people of two neighboring States commonly differ. There is always more or less rivalry between the two shores, and sometimes, it is to be feared, a little friendly jealousy creeps in, exerting an appreciable influence in many things besides education. In another paragraph the most important of Maryland's local problems will be shown to have sprung more or less directly out of this strong sense of pride in one's own section. So far we have noticed only the geographical conditions which raise certain problems for the solution of which education in Maryland waits—and suffers while waiting. We turn next to those historical conditions which have contributed something to the problems which now confront us.

So long ago as 1785 Maryland found herself prepared to establish a State University. But when, in that year, the establishment was actually undertaken, the double character of the State, geographically, led to a fatal blunder. Instead of establishing a single institution, which might claim the moral support and financial aid of the entire State, a "double" institution was founded, so that there might be a part of the State University on each "shore."

Washington College on the eastern shore was to receive an annual grant of £1,250, and St. John's College at Annapolis, an annual grant of £1,750. Such was the original University of Maryland. That such an institution did not flourish, any student of educational policy would now tell you without stopping to examine the history. That the gravest of our local problems have grown pretty directly out of the failure of such a plan occasions, of course, far less surprise than regret.

The complement of the failure of the original University of Maryland was the rise, at intervals and out of totally independent conditions, of isolated colleges here and there throughout the State. Each of these could, with some color of reason, claim, and usually receive, an appropriation from the State treasury. Thus, while Maryland has not a single strong and vigorous college backed by the generous sentiment and liberal support of the whole State, there are many struggling institutions, each having its scanty income eking out by the State. That these institutions, denominational and otherwise, are doing a great and useful work, goes without saying. That a strong State University or other institution solidly and substantially backed by the State, with which all other institutions in the State might be harmoniously affiliated, would save large sums to the tax-payers and at the same time secure far more satisfactory results. On the whole, this is one of our most important problems in education.

The last phase of our problem-raising conditions may be called the sociological. It should not be forgotten that Maryland, though one of the smallest of our forty-five States in area, has one of the largest cities in the country. Baltimore is, in many respects, quite distinct from the rest of the State. With a population of 600,000, and a commerce only second in importance to some four or five cities in the country, she has necessarily developed in her own way. And quite as necessarily her institutions have come to differ widely from those of the counties. That these differences should raise problems in our educational work is, of course, natural, but has it been sufficiently noted, and have adequate provisions been made for meeting it? The counties have their school organizations as well as Baltimore has hers. But while Baltimore has half the population of the entire State, she has a single, effective, co-ordinated system of schools, issuing logically in the Baltimore City College, while in the counties an equal population is necessarily cut up into many small

communities for school purposes, with the result that few counties have yet reached so far as a really strong and creditable high school. Perhaps the existence of a city and a country education, working along side by side in a small State, is far more necessary than such a lack of any sort of common, generally-recognized standard, such as certainly exists.

Having thus hastily sketched the geographical, historical and sociological conditions which give rise to the broader, higher and most far-reaching problems of education in Maryland, it may not be unprofitable to turn for a moment to some of the practical, political, financial and immediate problems already in more or less advanced stages of solution.

First. The organization of Maryland's public school system. At the head of the system stands the Governor of the State, who appoints at each bi-ennial session of the General Assembly, four men to constitute a State Board of Education. Of this board the Governor is himself the president, *ex-officio*. The principal of the State Normal School, appointed by the State Board, is also Superintendent of Public Instruction, and Secretary to the Board. One member of the faculty of the State Normal School, also appointed by the board, is known as State Institute Conductor. He holds annually in each county an institute for five days upon which teachers of the public schools are required by law to attend. In this arrangement Baltimore city is not included. Except in one county, where they are elected by the people, the County School Commissioners are appointed by the Governor. These in turn appoint the County Superintendent and the local trustees. Finally the local trustees—three for each school—with the nominal consent of the County Superintendent, appoint the teachers. It is easy to see that Maryland has the problem of politics in the schools and the schools in politics well developed. That education has yet suffered on that account is not so easy to see, for it is only fair to the patriotism of Maryland's political leaders to say that they have so far used wisely and well their great power in all matters touching education. But a problem is nevertheless raised. Is it safe to assume that the same degree of wisdom and liberality will always characterize our political action in regard to public instruction? New York is just now attempting to solve this problem. Her proposition is to make the Board of Regents of the University of the City of New York the only source of control over public instruction in the State. The board

is to be perpetual, members retiring only upon reaching the age limit, each place so vacant to be filled by the Governor. This would seem to be a wise restraint on hasty or partisan action in regard to the schools.

Second. Free books for the public schools. This plan has been recently adopted in Maryland, and the free-book bill was an issue in the last gubernatorial campaign—in a way, however, likely to benefit the schools, no matter which political party should win. The measure was considered so strong and successful that both parties claimed the authorship, promising, in case of success at the polls, to do still more for the public schools. Problem: May not conditions arise in the future to show that a wiser practice would be to have the General Assembly place the entire appropriation on account of public instruction in the State in the hands of a non-partisan State Board of Education for distribution?

Third. State Normal School No. 2. At the last regular session of the General Assembly a bill was passed in the face of the strongest opposition to establish a second State Normal School in the extreme western section of the State. Only \$20,000 was appropriated for the building, and an annual sum of \$5,000 provided for current expenses. This is mentioned as an example of the manner in which local spirit in Maryland prevails to the exclusion of a really generous support, by the entire State, of one strong and efficient institution in which every voter in the State might feel a pardonable pride.

Fourth. Salaries of public school teachers. Maryland's commercial and agricultural prosperity has so increased her tax basis that she finds herself now able to reduce the tax rate, or, leaving the rate as at present, add the surplus to the appropriation on account of the public schools. The proposition to adopt the latter course is meeting with much favor, and it is probable that the increase will be devoted directly to increasing the pay of teachers. Problem: Might it not bring the largest amount of good to all concerned if the increased salary should come in the way of lengthened school term rather than in the way of a larger salary per month?

Fifth. Compulsory law. At a recent meeting of the Association of County School Commissioners at the State Normal School in Baltimore the expediency of a law requiring parents having children of the school age to send such children to school

a certain number of days each year, was thoroughly canvassed. The sentiment of the association was undoubtedly in favor of such a law, but it was recognized that the time for it is not yet quite ripe in Maryland. The question of compulsory education, therefore, constitutes one of our immediate problems, one which in my judgment, is worthy of the united wisdom of Maryland's educators.

And now, in closing, I come to discuss in the light of all the conditions and problems above noticed a problem already once or twice adverted to as the *great* problem of education in Maryland, a problem which overshadows all the others, the one out of which all the others seem more or less directly to spring. I refer to the problem of:

Sixth. Co-ordination, or articulation as applied to the schools of Maryland. Maryland boasts of what Dr. J. L. M. Curry, that giant among educators in the South, has called "the only University in the South," Johns Hopkins University. He might have gone further and said, without fear of successful contradiction, that Maryland and the South, in the Johns Hopkins University, justly claims the leadership in true university work of the highest scientific order in the United States. Have Maryland voters and legislators felt in this the pride which they could so justly enjoy and so easily make an immediate and inestimable blessing to the State? Might not the greatest problem of education in Maryland be put at once in a fair way of solution by making the Johns Hopkins University the recognized State university, at least to this extent, that all institutions of learning in Maryland which receive State aid be brought into closer relations with the Hopkins? Suppose, for example, the President of the Johns Hopkins University were invited by each college in Maryland to visit the college with a view to strengthening weak spots in the curriculum, suggesting needed reforms in the method of instruction, and, most important of all, agreeing upon something like a uniform standard of requirements throughout the State for the degree of A. B. Some such relation as this has for years existed between the Hopkins and the South's—if not the whole country's—greatest college for women, the Woman's College of Baltimore, with manifest advantage to both institutions. Could the advantage of such relation for the whole State be overestimated?

THE SUCCESS OF THE COLLEGE GRADUATE.

BY DR. J. C. JONES, UNIVERSITY OF MISSOURI.

A review of our political history will show that the aid furnished by a college education is such as to increase one's chances of election or appointment to office from thirty-six to eighty-five times; that in a population in which the college graduates form but a little more than one per cent., fifty-five per cent. of the Presidents, more than fifty per cent. of the Cabinet officers, and more than eighty-five per cent. of the Justices of the Supreme Court have come from this class.

It will be interesting to push the investigation further and to inquire into the relative success of the graduate and the non-graduate, not in attaining office, but in performing successfully the duties after the office has been secured. This is absolutely necessary to make the results of this investigation overwhelmingly convincing to all classes of people. There are those who see in the graduate's success in securing influential positions only the success of money or family, or of both. There are others who would ascribe it to the graduate's superior advantages, which are in no manner due to the mental discipline he has undergone. Such skeptics can be convinced only by presenting the relative success in office of the graduate and the non-graduate.

For this purpose, the century of our national life affords a fair field; and since it is clearly undesirable and impossible in the space of one paper to consider all classes of offices, let our investigations be confined to our national legislature. For this purpose, let us divide the century roughly into four quarters, and then let us inquire who were the most influential men in shaping the affairs of our nation and what proportion of these were college graduates.

The percentage of college graduates in both houses of Congress is at present a trifle over thirty-six, and this percentage has increased in the House in the last thirty years from thirty-two to thirty-six, and decreased in the Senate from forty-six to thirty-six and three-tenths. It is manifestly impossible to do more than roughly approximate the percentage of graduates in Congress during the century. Perhaps it would be near the truth to put the average in the House at thirty-four and in the Senate at forty-one, making a general average in both of 37.5. Then,

any excess in the percentage of successful college graduates in Congress over these averages must be ascribed to the advantages arising from their college training.

In determining who were the prominent and influential men in Congress during the period chosen for investigation, it is necessary to have some reliable and impartial guide. For this purpose, *The American Congress* by John West Moore (New York, 1895) has been selected.

In the first Congress, the important men were Elbridge Gerry, Fisher Ames, Jonathan Trumbull, Rufus King, all graduates of Harvard; James Madison, Wm. Paterson, Oliver Ellsworth, graduates of Princeton; Frederick A. Muhlenberg, educated in Germany, and Charles Carroll, educated in France. Both of these men should be put down among the graduates, for they had the training which the colleges furnish.

The prominent non-graduates were John Langdon, George Clymer, Pierce Butler and Elias Boudinot. Out of a total of thirteen prominent men, seven are college graduates, and nine deserve to be so classed. That is, while the colleges supplied less than forty per cent. of the whole number of members of the first Congress, they furnished seventy per cent. of the prominent and influential ones. Even if Charles Carroll and Frederick A. Muhlenberg are placed among the non-graduates, there still remains the striking fact that the graduates contributed nearly fifty-four per cent. of the leaders.

During the first quarter of the century many able men sat in Congress. The list of leaders in thought and influence contains fourteen names. Henry Clay, John C. Calhoun and Daniel Webster, later known as the great triumvirate, were members of Congress during this period. "Then there was Rufus King, of New York, who for forty years was conspicuous in the public service. **Mention should also be made of Wm. B. Giles of Virginia, an accomplished debater, **who served in Congress for fourteen years; of John Holmes of Maine, an eloquent and witty man, ** who was for sixteen years in the House and Senate; of Josiah Quincy of Massachusetts, **an able legislator of scholarly attainments and forcible speech; of John Forsyth, the talented Georgian, who was noted for his elegance of manner as well as for his statesmanship; of Albert Gallatin, the very capable Swiss-American, who was a Representative from Pennsylvania, and afterwards Secretary of the Treasury; and of George McDuffie

of South Carolina, an eloquent speaker and earnest champion of Southern institutions." (*The American Congress*, pp. 247-248.)

It is certainly a striking fact, and one that at once arrests our attention, that every member of Congress mentioned above because of his great services, was a college graduate, with the exception of Henry Clay and Wm. B. Giles. Calhoun was a graduate of Yale; Webster of Dartmouth; King and Quincy of Harvard; Forsyth of Princeton; Holmes of Brown; McDuffie of South Carolina College, and Albert Gallatin of the University of Geneva. Giles was a student at Hampden-Sidney and Princeton, but did not complete the course. To the list of distinguished men of this period must be added Thomas Benton of Missouri, and Nathaniel Macon of North Carolina. Both of these men had enjoyed the training of the college—Benton at the University of North Carolina, and Macon at Princeton.

Of the fourteen leading statesmen in Congress during the first quarter, eight were college graduates—nearly sixty per cent. of the whole number—while all but three had college training. The prominence of the college graduate is all the more conspicuous when it is remembered that the percentage of college graduates in Congress at this time was probably not above thirty-six or thirty-seven.

During the second quarter of the century there was even a more brilliant company of orators and statesmen in Congress than during the first quarter, and a larger number deserving of mention for conspicuous ability. The prominent Democrats were Silas Wright, Levi Woodbury, Robert J. Walker, William L. Marcy, Lewis Cass, Isaac Hill, James Buchanan, James K. Polk, Andrew Johnson, Stephen A. Douglas, Franklin Pierce, Daniel S. Dickinson, Robert B. Rhett, John C. Calhoun, William Allen, John P. Hale and Thomas H. Benton. The leading Whigs (or National Republicans) were William C. Rives, Tristam Burges, Sergeant S. Prentiss, John Tyler, Henry A. Wise, Millard Fillmore, John M. Clayton, Thomas Ewing, George Evans, Thomas Corwin, William P. Mangum, Abraham Lincoln, John J. Crittenden, Caleb Cushing, Robert C. Winthrop, Edward Everett, John Macpherson Berrien, Reverdy Johnson, John Bell, Henry Clay, Daniel Webster and John Quincy Adams. In this list are thirty-nine names. Twenty-five of them are the names of college graduates—sixty-four and one-tenth per cent.

The percentage of college graduates among the prominent men

in Congress during the century's second quarter is amazing, since it is almost double that of the percentage of graduates in the whole number of members. Could any more striking illustration of the value of college training be furnished? It means nothing less than this: A college education increases a man's chances of getting into Congress thirty-six times, and then when he has won this honor, as if enough had not been done, it aids him still further by nearly doubling his chances of becoming an influential member.

The large number and the wide distribution of the colleges represented attest the growth of higher education beyond the confines of New England. Four New England colleges furnished all but two of the prominent congressmen during the first quarter. Fourteen colleges furnished those of the second, as follows: Bowdoin 4; Harvard 1; Dartmouth 2; Brown 2; University of North Carolina 2; Yale 2; Middlebury College 1; University of Pennsylvania 1; Dickinson College 1; Washington College 1; University of Ohio 1; Princeton 1; Cumberland College (now University of Nashville) 1.

During the third quarter, which includes the period of the Civil War and of Reconstruction, the important and difficult questions to be settled brought into Congress a large number of men of preeminent ability. The leading anti-slavery men in Congress were Charles Sumner, a graduate of Harvard, William H. Seward, a graduate of Union College, Salmon P. Chase, a graduate of Dartmouth College, and Joshua R. Giddings, a non-graduate. Arrayed against these men as leaders of the pro-slavery party were Jefferson Davis, a graduate of West Point, Robert Toombs, a graduate of Union College, Alexander H. Stephens, a graduate of Franklin College (now University of Georgia), and John C. Breckenridge, a graduate of Centre College (Kentucky). Is it pure chance that of these eight acknowledged leaders during the most momentous period in our history all except one are college graduates? Is it not more rational to assume that it was the mastery over self which they had acquired in their college training, which fitted them to be teachers and leaders of men?

Other very prominent and influential statesmen of this period were Thaddeus Stevens, a graduate of Dartmouth, Thomas A. Hendricks, a graduate of Hanover College, and William Pitt Fessenden, a graduate of Bowdoin. There were also valuable men

who were not graduates: Simon Cameron, Oliver P. Morton, student at Miami University, Elihu B. Washburn, student at Harvard, Henry Wilson, Schuyler Colfax, Lyman Trumbull, head of an Academy in Georgia at twenty, and Benjamin F. Wade, also school teacher, enticed away by the charms of political life, were statesmen of power, ability and untiring devotion to duty. Yet the leaders who were college graduates form nearly sixty per cent. of the whole number and that, too, in a body in which the percentage of college graduates was certainly less than forty.

From 1870 to 1885 the list of illustrious statesmen in Congress as laid down in *The American Congress*, contains forty names. Seventeen of these—forty-two and five-tenths per cent—are the names of college graduates. The percentage of college graduates among the prominent men is smaller than that of any quarter, and yet it exceeds that of the percentage of graduates in the whole number of congressmen by six or seven points. Though the excess is small, it indicates that the college graduate has yet an advantage.

Two facts which came out in an examination of the above list deserve to be mentioned. First, the large number of college trained men in the list who are not graduates. No less than nine of the twenty-three non-graduates had more or less of the advantages afforded by the colleges and universities. The second striking fact is, that of the fifteen colleges and universities represented by their graduates, only two of those of the first rank are represented, Columbia and Harvard, and each of these by but a single representative. If any argument were needed to justify the existence of the small college, a sound one is found here. The small college furnished nearly ninety per cent. of the distinguished graduates in the above list. It may be interesting to know the colleges and universities represented. They are as follows: Washington College (Pa.), Brown, Williams, Hamilton, Kenyon, Columbia, Harvard, De Pauw, Indiana University, University of North Carolina, Centre (Ky.), Rutgers, Bowdoin, Virginia Military Institute, Emory (Ga.) The mere mention of some of the names of the college graduates in Congress during the period under consideration will show that they are the names of the leaders, of men who directed in large measure the course of public affairs, and who exerted a profound and lasting influence upon our national life. There was Henry B. Anthony, called the "Father of the Senate," because of his long and distinguished

service; James G. Blaine, regarded by many persons as the ablest statesman in public life at that time; James A. Garfield, a scholar and an able and impressive debater; Samuel S. Cox, an energetic legislator, whose services in Congress extended through many years; Joseph R. Hawley, who, as Chairman of the Committee on Civil Service, "vigorously promoted the enactment of civil service measures; Daniel W. Voorhees, familiarly called the "tall sycamore of the Wabash;" Abram S. Hewitt, to whom the Geological Survey owes its existence; Wm. M. Springer, an earnest, energetic and able representative; George F. Hoar, a scholarly man of much influence, and L. Q. C. Lamar, who, both as Representative and Senator, maintained that the Southern States "were bound both by interest and duty to look to the general welfare and support the honor and credit of a common country."

It is best to close the review of the century at this point. The difficulties which beset any attempt to extend the investigation down to the present are apparent. It is altogether likely that many persons would place upon the list of leading Congressmen during the century names which are not found in the lists treated here, and omit some that do occur. Yet there can be no doubt that any fair list would disclose exactly the same results as have been reached in this article. The pre-eminence of the college graduate among the distinguished men of both House and Senate would undoubtedly be shown.

Statistics testify to the increasing influence of the college graduate in our national affairs. For example, from 1789 to 1841, a period of fifty-two years, the college graduates among the Justices of the Supreme Court were just 50 per cent. of the whole number; from 1841 to 1900, a period of fifty-nine years, the graduates form nearly 87 per cent. of the whole number. During the first period—fifty-two years—the Presidents who were graduates were but 50 per cent. of the whole number; while during the second period—fifty-nine years—they form nearly 60 per cent. of all persons chosen to the Presidency. In the House of Representatives, thirty years ago, the college graduates formed 32 per cent. of the whole number; now they form about 36 per cent.

This becomes even more striking, if we confine our examination to some of the newer States. For example, only seven of the Governors of Missouri are college graduates, 26 per cent. of the whole; but if we take the eighty years of Missouri's history and divide it into two parts, one part being the fifty years

prior to 1870, and the other the thirty years subsequent, we shall get some interesting results. During the first period, the percentage of college graduates among the governors is not quite six; during the second period the percentage is sixty-six and six-tenths. These figures are very significant, and mean that the graduate's chances of election as governor have increased amazingly in the last quarter of a century. While in the first half century of the history of the State, the graduate stood only six chances to the non-graduate's one, in the last quarter the graduate's chances have been nearly sixty-seven times those of the non-graduate.

In new countries a man's chief dependence is upon the powers born in him; but as States or nations advance in civilization and increase in population, opportunity becomes so small and competition so fierce that we need to cultivate to the uttermost our native powers. As opportunity grows less and competition sterner, education becomes more important. Europe has already reached the position toward which we are traveling fast, where college training is almost necessary to success.

Let us now turn aside from the consideration of the college graduate in politics to inquire briefly into his success in other fields of endeavor. In medicine, the leaders in thought, the men who are pushing their investigations into fields heretofore unexplored, the successful physicians, are college-bred men. Statistics show that only one physician in twenty is a college graduate—just five per cent; but this five per cent. furnishes fifty per cent. of the successful physicians, while the ninety-five per cent. of non-graduates furnishes the other fifty per cent. Perhaps it becomes more striking when it is said, that from every group of five graduates comes one successful physician, and just the same number from a group of ninety-five non-graduates.

The success of the college graduate in the church is strikingly illustrated by the bishops of the Episcopal church in the United States, and by those of the Methodist Episcopal church. There are eighty bishops of the Episcopal church. Of that number three are unknown, leaving seventy-seven. Sixty-two of these are college graduates—over eighty per cent. In both branches of the Methodist Episcopal church there are thirty bishops. Of these, two are unknown, leaving twenty-eight. Nineteen of these are college graduates—nearly seventy per cent. It is difficult to determine with exactness the percentage of gradu-

ates among the ministers of these two churches; but it is safe to conclude from statistics at hand that it is far below that found among the bishops, which fact illustrates vividly the pre-eminence of the college graduate in the church.

There is scarcely a position of note in college or university that is held by a non-graduate, and when such is the case it attracts much attention. In the business of teaching, competition has become so fierce and the demands of the colleges so high that one must be more than a graduate to secure even a subordinate place. It was formerly not uncommon for the leader of his class immediately upon graduation to assume the position of teacher in his *alma mater*. Such a thing is now absolutely unknown, even in second rank colleges and universities. Scores of the American professors are graduates not only of colleges or universities at home, but of those of Germany, England and France.

It cannot be denied that in literature some men have attained eminent success upon whom no college has set its seal of approval; but that proves nothing; and the fact still remains that the great names in American literature are the names of college graduates. Hawthorne and Longfellow are graduates of Bowdoin; Webster, of Dartmouth; Harvard has given us Lowell, Holmes, Dana, Motley, Bancroft, Prescott and Emerson. Cooper is not less the son of Yale because his defiance of academic restraints forced her to thrust him from her breast; and Bryant surely owes something to the inspiration received during his two years at Williams.

The success of the college graduate in business remains to be considered, and this will be the last point treated. It is often said that the boy who is going into business need not trouble himself about a college education; but this is a grievous error. To conduct a great business requires a man of as well-trained powers as to conduct any great enterprise, and the man who undertakes it with undisciplined powers will in every case be outstripped by the man who has taken time to get his mental equipment, and will be crowded to the wall. There is no better illustration of the advantage of mental training than is furnished by the struggle now going on between England and Germany for the world's trade. The methods used in the two countries for preparing a young man for business are wholly different. In England, the boy is trained up in the business, the learning of this being his

chief mental training. In Germany, the boy is first trained in the school, perhaps even the university, and then he learns the business which he expects to follow. The results of the two methods can now be seen in the rapid encroachment of German trade upon that of England. The position of the latter has for centuries relieved her of devastating wars, and while other nations were struggling for existence, this "tight little island" was developing her resources and extending her trade relations. But when peace came at last after the Napoleonic wars, the Germans, too, entered upon a period of development and began the pursuit of a nation having many decades the start of them. With the "seven-league boots" which education furnishes them, it is safe to predict that they will rapidly overtake their competitors, and fiercely contest with them the supremacy in the matter of the world's trade.

To come closer home, it is proposed to inquire into the success of the college graduate in business. It is manifestly impossible to ascertain the number of college graduates among business men of all classes, hence the investigation upon this point shall be limited to a single class, the railway presidents of the United States. Of these there are seventy-five, if we count all the principal systems. Sixty-eight of these responded to the writer's request to be informed whether they were college graduates or not. Twenty-seven of the sixty-eight are college graduates—nearly forty per cent. This is amazing, in view of the fact that the college man in business has been so much decried and ridiculed. In this group of sixty-eight men we have no right to expect to find a single college graduate; for only about one man in every hundred is a graduate, and this fact must never be lost sight of. Yet in this field of business, where great skill, ability and prudence are required to manage the immense properties, we find that the graduates number not one per cent., but nearly forty. This can only be due to the fact that these men have demonstrated their fitness to be at the head of these great enterprises, and they have been prepared for their work by the discipline of the college. The replies of many of the railway presidents indicate how sorely they regret that they have had no college training, and how keenly they feel their loss. One writes thus: "I regret to say that I am not a graduate of any college." Another thus: "I am not a graduate of any university.

It would have been of great benefit to me, if I could have had the benefits of a collegiate course." Still another writes thus: "I regret to say that I never enjoyed the benefits of a collegiate education." Another writes: "I am not a college graduate and never had any college training." Then, as if to show that he is not wholly without merit, he naïvely adds: "But I have four sons that are college graduates."

The facts presented above clearly show that the question before the young men of America today is not whether they can afford a college education, but whether they can afford to be without one. Every clear-sighted young man must see how great an advantage will come to him if he will take the time and trouble to become master of himself before he tries to become master of others.

And in this connection it is pertinent to mention the influences which are drawing the youth away from the institutions of higher learning.

The first is found in the very character of our material civilization. This has so dazzled our eyes that we cannot see that any knowledge which cannot be used in making a living has any value whatever. Mr. Froude speaks the sentiments of a large class of people when he says: "Yes, we do want more light, but it must be light which will help us to find work, and find food and clothing and lodging for ourselves. No education which does not make this its first aim is worth anything at all." The colleges and universities are censured because they do not make the ultimate test of all knowledge its practical utility. It is claimed that their courses do not fit men for the duties of life; that their curricula are made up of studies that have no practical value and are therefore absolutely worthless; that the graduates are turned out upon the world as helpless as young birds and with no more ability than they to procure a living for themselves. No one claims that the courses offered by colleges and universities are perfect. They show the infirmities that attach to everything human. Whether they are practical or not depends upon what is meant by that word. If it is meant that these courses contain many subjects which a boy can never use in after life, it must be admitted that the claim is true. But this admission does not carry with it any censure of the work done at present by colleges and universities. The object of all edu-

cation is discipline and character, and incidentally information. The standpoint from which higher education must be judged is whether it imparts mental power and creates strength of character in the individual.'

The second influence emanates from those who do not know what a college education is, what it aims to accomplish, or what are its fruits. They point to those men in our history who in every period, without the advantages of higher education, have attained not only success but distinction, and claim that these instances prove that a college education is not necessary. The inference is wholly wrong. These cases prove nothing more than this—that some men are born with such splendid powers that they can afford to disregard the drill through which the average man must pass to secure the highest development, just as some men grow, without any effort on their part, into giants. Intellectual giants may forge past their fellows on the road that leads to success at a pace that men of ordinary strength cannot reach; men endowed by nature with that mysterious power which we call magnetism, or with that persuasiveness of voice and gesture which we call eloquence, may rise to positions of influence, without applying to themselves the stimulants and restraints that ordinary men must use. But these men were cast in a larger mould than the average man. For the rank and file of the human family, long continued and persistent exercise is necessary if one would reach higher than the dead level of his fellows.

This fact, however, must not be lost sight of. While men without a college education have wrought worthily and well in all periods of the world's history, who can say how far they might have surpassed their own splendid efforts, if they could have entered upon their work with well disciplined powers?

In this connection, the "self-made man," who often underestimates the value of education, deserves a word. There is no such thing as a "self-made man" in the mental world, any more than in the physical world. We are all heirs to all the learning, to all the culture of the past, and this, the "self-made man" inherits along with the rest of mankind. The influence of learning is not directed upon him through exactly the same channels as upon other men; but he feeds upon it and assimilates it, and is nourished by it, just as other men. Cut him off from all the influences that culture has set at work in the world, throw him back

upon his own barren self, and he would realize his own emptiness. He loses sight of this point and imagines that he is the product of himself, when, in reality, he is just as much the product of the combined influences of knowledge and culture as any other man. These influences surround him like the sunlight, and envelop him like the air, and he can no more free himself from them than he can escape from the influence of air and sunlight.

The third influence that draws our youth away from the colleges and the universities is the most potent of all. It is haste to get into business, to get into one's life-work and establish a bank account. Young men would do well to learn that there is no time in life when the motto, *festina lente*, "make haste slowly," can be more wisely adopted than in youth. If they are going into a physical contest of any kind, they prepare themselves by long and patient training; but in preparing for the race of life, the longest and most difficult race that they may run, many young men imagine that they can enter upon this without preparation, and trust to fortune for success. This is a grievous blunder. It pays in the saving of time to prepare well for one's life-work. The well-equipped man will do more in ten years than the poorly-trained man in twenty, and will do it with more ease and pleasure.

It pays in dollars and cents, too. Statistics show that a college education adds two hundred per cent. to one's wage-earning power. No arithmetic has yet been devised that can estimate the per cent. that it adds to one's manliness, usefulness, and happiness.

A PRACTICAL PHASE OF EDUCATION.

BY R. B. FULTON, CHANCELLOR OF THE UNIVERSITY OF
MISSISSIPPI.

The people of the Southern States in the closing years of the nineteenth century are feeling the first vigorous pulsations of a new industrial and commercial life. With this new life the twentieth century will surely bring an intellectual growth that shall correspond.

It is the purpose of this paper briefly to indicate something of what the teacher and his profession may or can accomplish in

these movements, which movements undoubtedly will largely reconstruct our ideas of both the theories and the practice of our profession.

If any one shall think that I am traveling towards Utopia in speaking of that which is to be in the years immediately before us, I ask only that he look backward over an equal period in the recent past, and note the vast material changes that are manifest to our every sense. One hundred years ago three white families constituted the resident population where now spreads out this city, splendid in its material appointments, its commercial activities and its intellectual and social life. In this city we have a visible exemplification of American growth generally, and a type of the development that belongs specially to our Southern section. Through the vicissitudes of pioneer days, through war and pestilence, through commercial prosperity and panic, each apparently insurmountable obstacle proving a base for nobler erection, growth has been continuous—not steady, but with ever increasing rapidity. Not even Aladdin's lamp could conjure up the magnificence that steam and electricity make manifest to us here by day and by night.

In the closing decade of the nineteenth century has man taken greatest steps in the fulfillment of his charter rights and duty to this beautiful world and all its possibilities, given when the Creator bade him go forth and subdue the earth and its potencies to his use and happiness. Marvelous as are the uses which science within our recollection has made of the powers of nature,

“Yet all these were, when no man did them know.

Yet have from wisest Ages hidden beene;

And later Times things more unknowne shall show.

Why then should witlesse Man so much misweene,

That nothing is, but that which he hath seene.”

What part shall the teacher have in this growing development? Shall he be only the pedagogue, the child-care-taker, who shall excite the wonder of his audience with stories of the marvels of electricity, and who shall use in his teachings the agencies of nature as Homer used his heroes and demi-gods?

I verily believe that the next decade will make demands upon teachers in our section for more of intelligent appreciation of their work in every phase, and will call for a wider reach in this work than any former period has ever witnessed. While the

times call upon every individual teacher to arm himself for his particular duty with all the panoply which modern skill can suggest, or highest culture can afford, there are demands upon our profession as such which we must heed and ponder and meet.

The best education for any race of men is that which best fits each generation to meet and to master the life-problems just before it. The ancient Persians had but a short educational creed. They taught their sons only to use the bow and to speak the truth. But this simple education in manly virtue fitted them to be the progenitors of the Aryan race. Many centuries later, in the age of chivalry, "when knighthood was in flower," the curriculum used by our sturdy ancestors was but little enlarged, and yet it was that for which the age called. In the first eight decades of the nineteenth century the education offered in the unorganized elementary schools or the colleges of the South was only that which the patrons demanded. The meagre support given the common schools fostered the educational heresy that a knowledge of the merest rudiments was all that the community had any interest in affording to the coming generation. The colleges fitted for worthily enjoying inherited riches, rather than for producing material or intellectual wealth.

It is just in this particular that the twentieth century will witness the greatest changes in our educational methods. In the middle ages knowledge and learning belonged to cloisters. Science, so-called, sought the philosopher's stone and the elixir of life, or vainly strove to peer into the future. In the later years of the nineteenth century the printing press, steam and electricity, have combined to spread knowledge more rapidly and widely than the rays of the sun are shed over the earth, and this knowledge is as much for man's use and benefit as is the sunshine itself. Unless all prophetic signs are valueless the white race in the Southern States has just before it the most magnificent development in the matter of the production of material values that the world has ever known. Gradually the social and the economic problems which hindered have been solved. Skilled manual labor has acquired a dignity which slavery denied to it. Railroads have formed an all-embracing net-work of steel, which binds with commercial and social ties even stronger than steel. The wealth of coal and iron which our fathers could not use is being poured into the markets of the world in ever increasing volume. The most hopeful augury of all is found in the

certainty that the brain-power of the South shall be speedily and powerfully felt in preparing for man's use the materials with which nature has so bountifully blest our land.

Omitting special considerations of development in other lines, the recent rapid growth of interest in textile manufacturing proves that there will soon be a pressing demand not only for the manual skill, but especially for the brain-power and intelligence that shall achieve success in the effort to retain in our section a larger share of profit belonging to that crop which in its crude state is worth annually over \$300,000,000.

Aside from what the agricultural colleges have done to stimulate the intelligent cultivation of the cotton crop, the teacher's profession has had no place in dealing with this magnificent annual business of the South. In discussing the development of the textile manufacturing interests it may well be asked, how can the teacher's profession, traditionally innocent of business affairs, touch a matter so intimately connected with capital and business methods? While, as individuals we may find no way directly to lend a hand, as a body we can emphasize and urge what we know to be our educational needs. Scientific intelligence and skill of the latest and highest type are now in demand, and the agencies for imparting these are wanted. In all our Southern country there is not one technological school prepared as it should be to afford the highest and best training. Equipments are meagre, and, unfortunately, in many of our schools which offer specialized scientific training, there is such a diversity of undertaking and such a lack of thoroughness, that students neither have, on entrance nor afterwards, acquired definite aims and purposes towards special scientific pursuits, and after graduation they lapse from their original vague intentions.

The cotton growing States of the South imperatively need one or more textile schools of the highest grade. A school of this name inadequately equipped and poorly managed will do more harm than good, and has no place in sound educational policy.

When President Garfield gave utterance to a conception of the essentials of college equipment which included Mark Hopkins, his ideal teacher, on one end of a log, and the pupil on the other, President Garfield spoke, *ex cathedra*, may I say, of education for the ministry or for polities, but not for training in science.

This cannot be given or acquired without material resources that are large and full and up-to-date.

For the highest conception of a textile school the term textile university might appropriately be claimed, so multifarious would be its work. Its scope should be the giving of the very best exhibition of manufacturing skill, and full instruction, practical to the last degree, in every thing belonging to textile art. Its pupils should witness and take part until they become experts in manufacturing processes, which should not be mere classroom experiments, but commercial enterprises, skilfully and successfully carried on. When one has the necessary general education, the best place to learn banking is not in a theoretical commercial school, not in a bank that is failing, but in a bank that earns dividends. The ideal place in which to become expert in the cotton textile art is in a plant where the processes are of life-size; where the machinery is to be worn out in use before it becomes obsolete or out of date; where every process used with cotton, from the field to the user of the finished fabric, is carried on with the latest and best material appliances, and fully explained to learners who are sufficiently advanced to comprehend, and sufficiently interested to become scientifically expert.

One who only hopes to be a wage-earning operative in a mill does not need a school to put him into the way of accomplishing his purpose. One who can and who wishes to be a leader in textile arts will find in a thoroughly equipped school that which will save him time and money, and give a training better than self-education or poorly-directed exertions could ever afford.

The science-teaching of the twentieth century in all advanced schools will largely forego illustrations by small apparatus in which the maker frequently obscures the use by useless appendages, and will have efficient machines for its models. The textile school which shall undertake with only specimens of machinery to teach an art which, more than any other, depends upon the perfection of its machinery, and the steady and uniform working of the same, will be itself an experiment, the net remainder of which, in a few years, will be a lot of obsolete implements plus a certain amount of obloquy. In a textile school of the highest efficiency, not only the mechanical processes should be shown in actual and successful practice, but all the commercial

features and transactions connected with the business should be open to study.

Can there not be found some man of wealth, wealth of money and of generosity, who will establish such a combination of mill and school? Is there not somewhere another Peabody, or McDonogh, or Tulane, or Vanderbilt, who will do for advanced technological education in the South what these have done in other directions?

No single State may be willing to undertake the maintenance of such a school in its completeness. But the States whose wealth consists chiefly in cotton and the industries connected with it are able, and should give heed to this educational desideratum by making liberal provisions for training in this line—not for the thoughtless youth who rush recklessly into any new scheme of education with the vague hope that it may prove to be a royal road to learning and to fortune, but for those "youths of best genius" whom Mr. Jefferson expected the State by its common schools to discover and by its higher schools to fit for highest uses in the State.

The industrial era that is at our doors demands that while no form of sound educational work is allowed to lack material support, the science and the skill that are needed to develop textile art shall receive due consideration. In this direction lie not only the sources of material wealth and industrial prosperity, but, for us, the happy settling of grave social and economic problems.

"Knowledge is in every country the surest basis of public happiness."

WASHINGTON'S WORK FOR EDUCATION.

BY CHARLES W. DABNEY, PRESIDENT OF THE UNIVERSITY
OF TENNESSEE.

The 14th of December was the hundredth anniversary of the death of the Father of his Country. It has taken us a hundred years even to begin to know a little about the character and work of that wonderful man, George Washington. As commander-in-chief of the American army, he won our liberties for us, and

we recognized him as a great soldier; he formed our Constitution and established our government, and we honored him as a great statesman; he rebuked all conspirators, cast aside all temptations to be a Caesar, and returned to his farm to be loved by all as the first citizen of the republic. A hundred years ago we were too near to this supreme product of the ages to take in all his grandeur. The fogs of ignorance and prejudice had to blow away, the atmosphere to be cleared by the storm of civil war; the people of these United States had to march all the way from the Atlantic to the Pacific Ocean, before they could get a vantage ground high enough and a vision clear enough to take in all the stupendous grandeur of this colossus, standing on the earliest shore of American history. We scan the decades in vain to find a rival figure. The vista of the century only adds sublimity to the character of George Washington. It has taken us a century to learn that Washington was not merely first in war, first in peace, and first in all our hearts forever, but that, above and beyond all this, he was that grandest thing in history, that being which all creation has labored to bring forth since the world began, the first American.

I do not mean by this merely that he was the first and greatest American, but that Washington was the first man to conceive of a republic of freemen, which should become a world-power superior to any monarchy that ever existed. Men had dreamed of a republic of freemen before, but not of a world-power, a whole continent of free States made up of free men. Democracy was the product of the ages of men's thought and struggles. This conception had been groped after by the philosophers of Greece and the law-makers of ancient Sparta; fought for by William Tell and Oliver Cromwell, and prayed for by the Covenanters and the Puritans. It was the idea that, burning in the minds and hearts of men, heated that hell in history called the French Revolution; and it was the star of hope that led our forefathers across the Atlantic Ocean. Washington was the first man of the first people in the world a hundred years ago. But he was much more. He was the first man to plan a continental republic, a world-power of freemen. He was, indeed, the heir of all the past, but he was also the hope of all the future. He was the product of the best political systems of the Old World and the founder of the best in the New. Looked at from the standpoint of past history, Washington was the ultimate

product of human experience, the acme of history. Looked at from our standpoint at the end of the century, he was the architect and builder of the republic, the apostle and prophet of democracy. Reverently, therefore, should we consider his teachings, and faithfully should we endeavor to heed them. As he was first to conceive this, so he was first to plan for its realization and perfection; and, behold! what Washington dreamed a hundred years ago, has it not become a reality in these last years of the century? The last was a century of preparation for the great work which we will do in the next century. Is this not, therefore, an appropriate time for us to consider some of Washington's plans for the development of the nation and some of his teachings designed to safeguard the republic in times of trial? I ask you to follow me in this effort today.

The promotion of patriotism and the development of the national spirit in his people was the chief object for which Washington fought and wrote and spoke. The jealousies of the colonies, the quarrels of the members of the old Confederacy, the bickerings among his officers from different States, and the later dissensions between the States themselves, all taught him that to insure the permanence of the republic, the people of this country must be united in one nation, with one heart. He sought by the formation of the Constitution to bind the States together by law, by the construction of inland lines of navigation to tie them together in commerce, and by the development of the national spirit to unite them in the love of a common country. Washington was the first great expansionist, and early sought to extend our government over the western country and bind all of its people to us. All of his plans were shaped to this end, that his people should rule the continent from sea to sea and that, thus, America should become the greatest nation in the world. This desire animated all of his utterances and prompted all of his acts, from the Cambridge elm, under which he drew his sword to win our independence, to the home at Mount Vernon, where he wrote his will. It prompted all his plans; it triumphed in all his deeds.

Listen to his eloquent appeal to the Governors at the end of the war: "There are four things I humbly conceive are essential to the well-being and, I may say, to the existence, of the United States as an independent power: First, an indissoluble union of the States; second, a regard for public justice; third, a proper peace establishment; fourth, the prevalence of a

pacific and friendly disposition among the people of the United States which shall induce them to forget their local prejudices and policies." Local prejudices and divided policies were his horror; he constantly condemned them. After he had established the government his chief thought and labor was devoted to the development of the national spirit among the people of this country.

‡Washington saw clearly also that it was only by educating the people that this national spirit could establish a republic of freemen and be made permanent. Great monarchies, founded upon the "divine right" to govern, begin the training of their people by building national universities and professional schools in which to educate agents to rule and officers to drill their subjects in all their grades. They mould and train, rather than educate, their citizens from above downward, until each one is made to fit exactly into his appointed place and to do his prescribed work as well as possible. In such a government, the university for the classes comes first in time; the free public school for the masses comes last.

In the republic the order of procedure is exactly reversed. It is founded upon the individual man, who must be educated and trained and then given the opportunity to acquire wealth before he is competent to build universities. The republic begins with the free school and educates its citizens from below upward, through high schools and colleges, lifting all up and up in proportion to their qualifications, and finally sending a few of them to the university to be made leaders of thought and action. The democratic system of education gives every man the freest opportunity to become in the fullest measure all for which Nature has fitted him. It aims to educate each individual man so that he may attain the maximum of his possibilities in the direction of his peculiar talents and opportunities. It produces, not a series of type men, moulded to fit particular places, but a world of freely developed souls strong to do the work for which their Creator made them. This system produces, not a few classes of type men, like the monarchy, but a great variety of noble men and women possessing infinite diversity of potentiality and purpose. The democracy gives a chance to the poor boy as well as the

‡A few paragraphs are taken by permission of the editor of *The Forum* from an article by this writer on "Washington's University," in *The Forum* for February, 1900.

rich, and demands of each that he be the best and do the best he can. It aims, thus, not to trim the man to fit a little place, but to educate him to carve out an ample place to fit himself.

Washington's magnificent common sense taught him that this world-power of freemen was only possible where a great majority, at least, of these freemen were educated to think and act for themselves. Though he never received the advantages of a liberal education, he was a devoted friend of education, and never lost an opportunity to advocate the cause of public instruction. General education is, therefore, the theme of many of his addresses and letters. In his first annual address to Congress, June 8, 1790, he says: "There is nothing which can better deserve your patronage than the promotion of science and literature. *Knowledge is in every country the surest basis of public happiness.* In one in which the measures of government receive their impression so immediately from the sense of the community as in ours it is proportionably essential. To the security of a free constitution it contributes in various ways—by convincing those who are intrusted with the public administration that every valuable end of government is best answered by the enlightened confidence of the people, and by teaching the people themselves to know and to value their own rights; to discern and provide against invasions of them; to distinguish between oppression and the necessary exercise of lawful authority; between burthens proceeding from a disregard to their convenience and those resulting from the inevitable exigencies of society; to discriminate the spirit of liberty from that of licentiousness—cherishing the first, avoiding the last—and uniting a speedy but temperate vigilance against encroachments, with an inviolable respect to the laws."

No better presentation of the importance of general education to the republic has ever been written than this. This argument is repeated in nearly all of his papers, down to his last address to Congress, December 7, 1796, where he advocates the National University, which he conceived as the great national fountain of education, in the following words: "I have heretofore proposed for the consideration of Congress the expediency of establishing a national university. Amongst the motives to such an institution, the assimilation of the principles, opinions and manners of our countrymen by the common education of a portion of our youth from every quarter well deserves attention. The more homogeneous our citizens can be made in these par-

ticulars the greater will be our prospect of permanent union: and a primary object of such a national institution should be the education of our youth in the science of *government*. In a republic what species of knowledge can be equally important and what duty more pressing on its legislature than to patronize a plan for communicating it to those who are to be the future guardians of the liberties of the country?"

It will be worth our while to inquire how it was that Washington came by these advanced ideas of public education. It is well known that even for the days in which he lived the education of George Washington was a very simple one. Old Hobby, the sexton of the parish, taught him reading, writing and arithmetic, and Mr. Williams, who kept the school at Bridge's Creek, near his brother Augustin's place, appears to have taught him a little mathematics and surveying. But where did Washington get his marvelous knowledge of men and things? For one thing, he had the good fortune to be always surrounded by good and intelligent people. This was certainly the most liberal part of his education, and was perhaps the greatest influence in shaping that noble character which was the secret of his future greatness. His father and mother were both of admirable character, and, though the former died when George was still a boy, his half brother, Lawrence, was well qualified to take the father's place as both model and guardian. One of the remarkable hundred rules found copied in his handwriting in his pocket book was this: "Labor to keep alive in your breast that little spark of celestial fire called conscience." It is evident that he endeavored always to act according to this precept, for even when a boy he was the umpire of all the games and the judge of all the quarrels among his school-fellows. In truth, "the child was father of the man."

In one sense Washington was fortunate in his limited opportunities for schooling. What would have happened to our country if he had remained under the control of the classical scholars of his day until he was twenty-one years of age, I will not undertake to predict. I have a fear, however, that if he had spent all his early years over Latin and Greek texts, instead of surveying and hunting in the company of such men as Lord Fairfax, ranging the woods in pursuit of Indians, or French, with Braddock, and in drilling the militia of Virginia for Governor Dinwiddie, the world would never have heard so much about George Washington. Although the issues were not so clearly drawn in his

day, Washington was distinctly a friend of the scientific and technical education. He was the first advocate in America of the new education.

Some have wondered where Washington got his knowledge of history and government and of natural science. He got his knowledge of nature as the young surveyor running lines for Lord Fairfax through the fertile valleys and over the mountains of the beautiful Shenandoah region, and as the young soldier ranging the forests of the Western wilderness in pursuit of Indians or the (British) allies. He got his knowledge of men by association with the best people in America at that time, and he got his knowledge of history and politics by reading books whenever and wherever he could find them. As Everett has eloquently said, "This was the gymnastic school in which Washington was brought up; in which his quick eye was formed, destined to range hereafter across the battlefield through clouds of smoke and bristling bayonets; the school in which his senses, weaned from the taste of those detestable indulgences, miscalled pleasures, in which the flower of adolescence so often languishes, were early braced up to the sinewy manhood which becomes, "The lord of the lion heart and eagle eye." Thus was the man of destiny made; not alone by schools, but by contact with nature and men, as well as books.

It was a cause of great regret to Washington throughout all of his early life that he did not receive a college education. He always admired literary men, and frequently sought the assistance of scholars like Alexander Hamilton, in preparing his papers. His earlier writings show that he composed with difficulty and spelled far from faultlessly. Later in life he acquired a clear and vigorous style, but he never learned to spell with unerring accuracy.

Washington was proud of the appointment as public surveyor conferred upon him by William and Mary College, and when he received, during his siege of Yorktown, a congratulatory letter from the President and Professors of the College, he wrote to them as follows: "As an institution important for its communication of useful learning and conducive to the diffusion of the true principles of rational liberty you may be sure that it shall receive every encouragement and benefaction in my power towards its re-establishment." True to his words, Washington gave to this grand old institution from which he received his first

commission, his last public service. He was elected its chancellor the year before he became President. This was his only official connection, as far as I know, with the cause of liberal education, but this connection continued until his death. Some of his last public acts were connected with his office as chancellor of William and Mary.

Having a heart so deeply interested in everything that might advance the cause of instruction, we are not surprised to find that Washington's great mind was fruitful of plans for the advancement of public education. His letters reveal many of them, and scarcely a public address omits this important subject. Among his personal plans was one for establishing two schools, one on the James and one on the Potomac, for the education of the children of soldiers who had lost their lives fighting under him. In a letter to Samuel Chase, January 5, 1785, he says: "The attention which your Assembly is giving to the establishment of public schools does them honor. To accomplish this ought to be one of our first endeavors. I know of no object more interesting." The Virginia aristocrats were so opposed to common schools that Thomas Jefferson, who founded the University of Virginia, failed to accomplish his other great desire, the inauguration in that State of a complete system of free schools. Washington and Jefferson were nearly a hundred years ahead of their times, and Virginia did not have such a system until after the Civil War.

In 1795 Washington notified Governor Brooke, of Virginia, that he desired to donate the stock in the James River Navigation Company, which the General Assembly of that State had given him, to the support of a seminary of learning in Virginia, and asked the approval of the Assembly to this disposition of it. It was granted, of course, and the stock was bestowed upon Liberty Hall Academy, in Rockbridge county, which was then named Washington College and has since become Washington and Lee University. President Wilson tells us that the fund is still in existence, and produces several thousand dollars a year.

It is impossible to enumerate all the evidences of Washington's interest in education, but we may sum it all up by saying that after the establishment of the government no object was so near his heart; because he clearly saw that general education was necessary for the perpetuation of the republic.

Washington's educational interest centered, however, in his

plan for the National University. What was Washington's conception of the object and function of his National Seminary of Learning, as he called it? In addition to his public addresses, we are fortunate in the possession of a large number of his letters written during the last ten years of his life, and from them we learn that he had three leading objects in founding the National University: First, the development of the national spirit; second, the advancement of our "knowledge of the principles of politics and good government;" and third, the "promotion of science" and "the advancement of agriculture, commerce and manufactures" in America. Let us consider each of these briefly as expounded by Washington himself.

First, the National Seminary should promote the development of the national spirit among the people of the newly united colonies. Over and over again does Washington express, as in the letter of March 16, 1795, to Governor Brooke of Virginia, his regret to "see the youth of the United States migrating to foreign countries in order to acquire the higher branches of erudition and to obtain a knowledge of the sciences." In his will, published just a hundred years ago, he says: "It has been my ardent wish to see a plan devised on a liberal scale which would have a tendency to spread systematic ideas through all parts of this rising Empire, thereby to do away with local attachments and State prejudices, as far as the nature of things would, or indeed ought to, admit, from our national councils. Looking anxiously forward to the accomplishment of so desirable an object as this (in my estimation), my mind has not been able to contemplate any plan more likely to effect the measure than the establishment of a university in the central part of the United States." In this institution he hoped the future rulers of the country might be "enabled to free themselves in a proper degree from those local prejudices and habitual jealousies which have just been mentioned, and which when carried to excess are never failing sources of disquietude to the public mind and pregnant of mischievous consequences to this country." How well Washington knew the evils of local attachments and State prejudices which made Americans almost disloyal to their country! During the war he had been constantly distressed by the jealousies and quarrels of his officers from different States who were often as ready to fight each other as the British. The colonies had given him infinite anxiety under the old Confederation and he had seen the States

he had liberated and organized under the Constitution almost thrown into anarchy again and again, all for the want of the national spirit. No wonder, then, that Washington sought through his university first of all to "do away with local attachments and State prejudices." They have been the curse of our country. What if he had succeeded in establishing his National University, and Webster, the orator of the Union, and Calhoun, the champion of States' rights; what if Jefferson Davis, the leader of the Southern Confederacy, and Seward, the director of the Union armies; what if Toombs, the fiery orator of the South, and Chase, the cool-headed Senator and Justice, had been educated together in the fraternal intercourse of student life in the National University? Would the history of our country have been written in so much blood? Who can say? We cannot tell much of those saddest of all things, what "might have been," but it is not too late to try what may be done by a National University to fill the hearts of our future statesmen with a deep and abiding love for their whole country.

Secondly, Washington designed the National University to promote the study of "Politics and Good Government." In a letter to Alexander Hamilton, of September 1, 1796, he refers to it as an institution "where those who were disposed to run a political course might not only be instructed in the theory and principles, but (this Seminary being at the seat of government) where the legislature would be in session half the year, and the interests and polities of the nation of course would be discussed, they would lay the surest foundation for the practical part also." In a letter to Thomas Jefferson, of March 15, 1795, he gives five reasons for locating his proposed Seminary at the capital city, three of them based upon the advantages it would afford for the study of the social sciences. Again and again in his addresses and correspondence he repeats these arguments, as in his last annual address to Congress, December 1, 1795, where he says: "A primary object of such a national institution should be the education of our youth in the science of government. In a republic, what species of knowledge can be equally important, and what duty more pressing on its legislature, than to patronize a plan for uniting it to those who are to be the future guardians of the liberties of the country?" It is impossible to add anything either of force or eloquence to these words of the wonderful Washington.

A few of our educators have, with Eliot, denied that "it is the duty of our government to establish a national university," on the ground that such an institution must necessarily be parental or patriarchal, the agency of a "Grace-of-God government" and out of place, therefore, in "a modern republican confederation." The object of such a government is to train freemen to make good citizens by letting them guide and govern themselves. We give the man the ballot, not primarily to secure good government—and we rarely get it—but to give him a deeper interest in nature and society and so to educate and make him a better and a broader man. "Self-reliance is the very essence of republicanism" and "the habit of being helped by the government, even if it be for things good in themselves—to churches, universities and railroads—is a most insidious and irresistible enemy of republicanism." Very true of a patriarchal or monarchical government; but when the man helped is a part of the government himself and recognizes the fact in all he does, the whole argument falls. A democracy is only an enlarged co-operative company; it is an association of equal freemen leagued together for mutual protection and support. So long as each member of the democracy remembers this, there is no danger of his being spoiled.

If free schools, high schools, and universities supported by the taxes voluntarily laid upon themselves by the citizens of a State are right, then is the national university, the capstone of the American pyramid of public education, right too. If the "old Massachusetts method" of local taxation for universal elementary education is the only right plan, as Eliot claims, then it is just as right for the people to tax themselves for the support of a national school at Washington as for the support of the high school in Boston.

The American people had first to build homes, develop the resources of their country, accumulate capital, and build academies and colleges before they could establish the National University. Washington's university will thus be the ripest fruit of the education of his people. The University of the United States must be to this country what the University of Berlin is to united Germany. It must be the head university of all American universities, the graduate university for philologists, historians, economists, students of politics, professors, scientific investigators, engineers, and advanced students in all the departments of philosophy, literature, science, and technology. It must be to

Harvard, Yale, Pennsylvania, Princeton, Cornell, Chicago and Stanford all that they are to the smaller colleges, and more. The University of the United States will not supplant or even antagonize any of the existing institutions in this country, not even those in the District of Columbia. It should be to all of them what Berlin and Leipzig are now, a place of resort for their professors and advanced students. The fact that the Baptists have established their Columbian University, the Catholics their Catholic University, and the Methodists their so-called American University, in the District of Columbia, only shows their wisdom and foresight. Their existence is not an argument against Washington's proposal, but evidence that the time has come when we must have the real National University. These sectarian institutions may be very excellent and useful, but according to the true definition they are not universities and can never be. No institution governed by an infallible Pope can ever be a real university. A church college is a propaganda to train people to think in its way and to believe as it directs. Bishop McCabe of the Methodist Church has boldly announced this as the object of their institution in Washington. Says he: "If the past is prophetic of the future, this American University will have much to do with the cause of missions. The name of a certain university professor is a household word in Methodism, because it is connected with that all-conquering theology which is believable and preachable and which is destined to take the world—James Arminius, of the University of Leyden." The real university is a community of independent scholars devoted to the pursuit of the truth of nature and of human experience wherever it may be revealed, and it cannot be chained to any church or other institution of faith. As Jordan has said, "Truth is as broad as the universe; and no one can search for it between any artificial boundaries. As well ask for Presbyterian sunshine or Baptist June as to speak of a denominational university."

There is an indefinite fear in the minds of some that a university at Washington, provided for by Congress, whether directly or indirectly, would be constantly in danger from political interference, first with the regents and later with the faculty and the subjects and methods of their instruction. The magnificent career of our Smithsonian Institution at Washington, whose affairs are directed by an independent body of regents, and the splendid services of our great scientific surveys and bureaus,

which are largely directed, as well as provided for, by Congress, should be sufficient answers to this objection. Though all of these surveys and bureaus are directly dependent upon Congress, it has never seriously interferred with their legitimate work, but has steadily built them up until now we have a system of technical agencies for developing the resources of the country and directing the constructive and other engineering work of the army and navy which are the admiration of the world. The only scandals that have ever occurred in their management were caused, not by the interference of Congress, but by the ignorant or narrow-minded action of over-zealous or partisan administrative officers. Congress has not only been generous to scientific and educational institutions, but it has been astonishingly liberal in its legislation, leaving them to do their work as they pleased. The history of these institutions furnishes thus little ground for this fear.

This persistent distrust of Congress, so commonly expressed by our learned academicians, is not altogether reasonable if ever justifiable. Congress is simply the American people met to attend to their own business. It is fairly representative of the whole nation and contains some of the best men among us, and none of the worst. To distrust it, therefore, is to distrust ourselves. These same people have proved highly competent to conduct vast systems of public schools, high schools and universities in the cities and States; surely we can trust them to devise a safe plan for managing a national university when we get ready to have one. Any other view is cowardly and absurd.

If there were any real ground for this fear, it would prove our need at Washington of a great body of our ablest and most learned men. If our Congress is so ignorant or partisan that we cannot trust the university in their neighborhood, then let us make haste and send our very best and wisest men there to educate and direct Congress. If we make the University of the United States what it ought to be, it will represent the ripest scholarship and the most advanced science, the truest history and the most profound philosophy, the highest thought and the purest heart that our country possesses. Such a body of scholars and scientific men would command the respect of the entire people, including Congress; and by helping our Congress in all matters of expert knowledge would do much to improve its legislation and

advance our government. Such a body of wisdom and virtue would in time do far more to direct Congress than Congress could possibly do to direct it. We need, in fact, such a power in Washington, both to direct in time of perplexity, and to steady in time of excitement. The University of the United States would be both compass and ballast to our ship of state. Our scholars are studying more and more these days the real things of life, and are drawing nearer and nearer to the people on the one side and our public men on the other. The business man is rapidly learning to respect the scientific man, the politician to respect the scholar; leading us to hope that the time is near at hand when they will all work side by side for the good of their common country.

The advancement of science and industry was the third object in Washington's mind when he proposed the establishment of the National University. This object has been strangely overlooked in the discussions of this subject and requires, therefore, more careful consideration. Washington constantly urged upon Congress "the advancement of agriculture, commerce and manufactures, by all proper means," but especially by the "patronage of science." This is the theme of some of the most earnest passages of his addresses to Congress and is discussed at great length in many of his letters. It is a noteworthy fact, to which attention has not been called hitherto, so far as the present writer knows, that Washington always discussed the advancement of agriculture, commerce and manufactures in connection with the promotion of science and the necessity of the National Seminary of Learning. In his first annual address he begins with agriculture, goes on to consider science and literature, and concludes by suggesting a national university as the means to accomplish all these desirable ends; and this is the line of thought in many of his messages, including his last annual address, where he repeats the same argument, though with greater emphasis. In this address, after discussing the needs of commerce, manufactures and agriculture, in this order, he concludes, "I have heretofore addressed to the consideration of Congress the expediency of establishing a national university and also a military academy. The desirability of both these institutions has so constantly increased with every new view I have taken of the subject that I cannot omit the opportunity of once for all recalling your attention to them. The

assembly to which I address myself is too enlightened not to be fully sensible how much a flourishing state of the arts and sciences contributes to national prosperity and reputation."

Whence did Washington get his advanced views with regard to the promotion of science and industry? We are told that at twenty-two he led a party into the wilderness of the valley of the Ohio to treat with the French and Indians, and became acquainted with some of the resources of this great country. It was upon tours like this that he formed his plan for lines of transportation up the valleys of the James and the Potomac, which led him in 1752 to 1754, to make a report in favor of a scheme of communication between the Atlantic States and the great West. Sixteen years later he recommended the project for opening the Potomac, a scheme of far-reaching import, whose significance only the present generation can fully realize. Washington was also the first to lay out the general route of the great highways called the national turnpike, and the Chesapeake and Ohio Canal, which are now in truth "becoming the channel of conveyance of the extensive and valuable trade of the rising empire," as he predicted. He was the first also to predict the commercial success of that route through the Mohawk Valley, which was afterward taken by the Erie Canal and the New York Central Railway. On December 14, 1814, he asked: "Would it not be worthy of the wisdom and attention of Congress to have the Western waters well explored, the navigation of them fully ascertained and accurately laid down, and a complete and perfect map made of the country? The advantages would be unbounded, for sure, I am. Nature has made such a display of her bounties in those regions that the more the country is explored the more it will rise in estimation; consequently greater will be the revenue to the Union." This, so far as we know, is the first suggestion of national topographic and geologic surveys.

In the fall of 1784 he made a trip to the West, which was the real historic beginning of the Potomac enterprise. Upon his return he wrote a letter to Benjamin Harrison, Governor of Virginia, in which he suggested a line of communication, with one base on the Chesapeake and the other on the Detroit, as the point of departure for the trade of the Northwest Territory. His confidence in the people of this country at that time is shown by this concluding remark (Let our prophets of evil listen): "A people possessed of the spirit of commerce, who see and will pur-

sue their destinies, may achieve almost anything. No person who knows the temper, genius and policy of this people as well as I do can harbor the smallest doubt." As a measure of promoting the Potomac scheme he later asked that Congress survey the Potomac and James rivers to their respective sources, and that a complete map of the country intervening between the seaboard, the Ohio and the Great Lakes be made. These things being done, he says, "I shall be mistaken if prejudice does not yield to facts, jealousy to candor, and finally, if reason and nature, thus aided, do not dictate what is right and proper to be done." In these and other cases, Washington first suggested to Congress the policy of international commerce, which the present generation is carrying on, as well as the policy of exploration and national surveys, which we have gradually developed since his day.

Washington first advocated also the establishment of boards of agriculture to collect and diffuse information with regard to farming and horticulture. Our greatest scientific department, the Department of Agriculture, is traced directly to the Father of the Country. Washington was the first scientific farmer of his day, and took the deepest interest in everything that pertained to the advancement of this art. In his first annual address he says: "It will not be doubted that with reference either to individual or national welfare agriculture is of primary importance. In proportion as nations advance in population and other circumstances of maturity, this truth becomes more apparent and renders the cultivation of the soil more and more an object of patronage, and institutions for promoting it grow up supported by the public purse; and to what object can it be dedicated with greater propriety?"

Agriculture, manufactures and commerce were all to be advanced by the study of science, but where was the youth of that day to get the required training in science? All the colleges in America in Washington's day were wholly given over to the study of the ancient languages and their literatures, and to philosophy and theology. It was with this end in view chiefly that Washington advocated the establishment of the National Seminary of Learning. It was designed to promote the national spirit, and to educate statesmen, but especially to supply the great need of the times, the natural science, which was to be the basis of this advancement in agriculture and industry.

Washington evidently expected the university also to pro-

mote the organization of these scientific and technical bureaus in the government, and through them to develop the various industries of the country. It is a curious result, though one easily accounted for when one considers the vastness of our territory and its varied natural and industrial capabilities, that the actual process of evolution has been the opposite of what he expected. Our abounding resources and the prodigious demand of constructive civilization early made scientific surveys and technical bureaus absolutely necessary in the government. Our intensely practical people have used all known agencies to develop the country and build its public works, training the men to do this in its own bureaus and laboratories as they grew. In this way was laid the foundations for Washington's university.

Under these conditions it was right that the practical work should be first considered and research and teaching subordinated to it. Gradually, however, these bureaus have multiplied, become more and more differentiated and more efficient, until now we have some agency for doing almost everything that science knows how to do for a nation's advancement, which altogether engage the services of some six thousand scientific men and engineers, and expend ten millions of dollars per year. In recent years the research work in these departments has grown in the most promising fashion, and with it the demand for special and advanced instruction. The National University will thus be a growth, not a creation.

The National Seminary of Learning for which the Father planned and argued has never been chartered or definitely organized; but though nameless and homeless it really exists today in these great government libraries, surveys and laboratories which have grown up around Congress and the departments at Washington. The Smithsonian Institution, the Department of Agriculture, the geological and other surveys, the naval observatory, the great Congressional library, the army and medical museum, and the other great collections connected with the different departments, and many other scientific, technical, historical and judicial institutions and societies in the capital city, form a great university in themselves.

McGee has told the story of the development of these great scientific establishments (*Harper's*, March, 1898), and has explained *their important relations to the schools and colleges of the country*. These relations are of three kinds: *First*, *The*

graduates of the colleges seek positions for advanced work in the federal institutions. They come in through the civil service or by direct appointment as field and laboratory assistants, and secure positions which correspond to fellowships and scholarships in the universities. This is well illustrated in the Department of Agriculture, which has recently invited the graduates of the agricultural colleges to file their theses and other evidences of fitness and receive appointments, as vacancies occur, to positions of assistants in its laboratories of chemistry, botany, vegetable physiology, bacteriology, etc.; or as field workers in its biological, botanical, or other surveys. By this wise and liberal act, the present Secretary of Agriculture has done more to bring about the formal opening of the National University than anything that has occurred for many years.

The second relation is by selecting experts from among university professors and assistants, who give their spare time or vacation period to the government service. Relations of this kind between the universities and the Department of Agriculture and the geological survey, for example, have, it is said, so multiplied of late years that there is now scarcely a first-class institution in the country that has not some professors at work for these federal institutions.

In the third relation, the scientific men and experts of the government bureaus are called to fill chairs in the State Universities, there to train men to carry on the work of the nation. Thus is the round of services completed; the graduates of the universities and colleges enter the federal service as assistants, earn promotion, and go to the front of their professions. Some of them are called back in due time to their own and other universities, where they train others to take their places in the service, and usually continue to work for the government on special tasks. In this manner have we realized many of the benefits of the university for which Washington plead and labored; but still that university has no name, no general organization, and no home.

The disadvantages of this situation are numerous and apparent. The vast libraries, collections, and scientific laboratories belonging to the government are as a rule only open to students who hold appointments either as officers or assistants, or to others only as a favor, and always under embarrassing and difficult circumstances. These vast and costly collections and laboratories

are only partially utilized at best, and the facilities provided to promote their use by the scholars of the country are, as a rule, very poor. So little advertisement is made in most cases of the fact of the facilities for study that one must usually go to Washington and hunt up and examine them as the only means of ascertaining what there is there he can use. Though the real scientific men are most hospitable to all inquiring students, little or no general direction or assistance is provided for students at the headquarters of the various institutions, and of course no lectures or examinations are given. Few students know that a resolution of Congress, passed in 1892, opens these facilities under proper regulations to all investigators. What is needed is a central bureau to assist students in finding these things and facilitate their work, and above all else a practical system for using the various minor positions in these various laboratories and surveys for the benefit of special advanced students.*.

The demand for the scientific and technical education has made itself felt, however, in other ways than by the establishment of scientific bureaus in Washington. The origin and development of the agricultural colleges, established under the Morrill Act of 1862, was a part of the general educational movement against the old classical college and in favor of scientific training. The fact that these institutions were called agricultural colleges was simply a concession to the demand of the farmers of the country, who felt their need of a different education from that afforded by the old classical schools.

As all the great institutions of Europe grew out of the monastic schools in the Middle Ages, so our first American colleges and schools were all the children of the churches. The preachers were in those days almost the only learned men, and therefore the only teachers to be had in the rural districts. Institutions for higher education were founded by the associations and presbyteries of the different districts, and the most learned of their clergy became thus the instructors of the youth of the land. As their founders and teachers were all preachers, these early colleges were devoted to the cultivation of the classics, philosophy and theology. Their parson-teachers taught what they held to be the only things worth knowing, or, at least, the only things they

*In *Science* for March 5, 1897, I tried to show how the Civil Service Commission could do this.

knew. Certainly they were right in putting character and culture above everything else; but a rapidly growing country, like America, needed engineers, miners and manufacturers, and ambitious people were not slow to make their want heard.

Fifty years ago some of the physical sciences, notably chemistry and geology, had already made great progress, and had revolutionized some of the arts. Liebig's letters on chemistry were eagerly read by the farmers, who cherished bright hopes of the benefits to be derived from the application of all the sciences to the business of their life. The same was true in a lesser degree of the laborers in other callings. Discovery and invention were already doing much to utilize the resources of the world, and to change the occupations of men. Steam was beginning to be used for transportation, and chemistry to be applied in working iron and in dyeing fabrics. America needed canals and railroads to open up and bind together its enormous territory, but there were no schools to train the engineers to build them. Mines of coal and iron needed to be opened, but miners had to be imported to open them. Factories needed to be built, but mechanics had to be brought over from England or Holland to build them. These influences, but more especially the need of scientific knowledge in a rapidly developing country, produced a profound effect on the theories and practices of education, resulting in a vigorous demand for a new kind of institution, one which should train men to work at the real problems of life rather than to discuss the literature and philosophy of the ancients. Such forces gave rise to our present system of national colleges commonly known as the land-grant or agricultural colleges.

These institutions have now been established in all of the States and Territories, and are training thousands of young men and women for usefulness in life. It is chiefly from these institutions, and from the State Universities, which emphasize science and technology, that the scientific bureaus at Washington draw their assistants. The National University is needed as the graduate department of this great system of National colleges and State universities. It should be the head university to all the universities of every kind and description, Church as well as State and National colleges; but it is the necessary and logical head of our agricultural colleges and State universities.

In view of this situation, and especially in view of the fact that all the departments of the National Seminary except the cen-

tral bureau are already organized and actually doing the work of a graduate institution in Washington, is it not absurd to spend time in arguing about the constitutionality or general advisability of the federal government supporting a great head university? The only question now is, how to get it opened to all worthy students upon fair and equal terms. The university is there—the problem is, how to make it, not the institution of the favored few who can get federal appointments, but the university of all the people of these United States. These libraries and laboratories belong to all the people of these United States. Certainly every qualified person of either sex, from any place, of whatever age, should have the same rights as a student in these libraries and laboratories at Washington that the federal official now enjoys; and if this be true, who can deny him the aid which the central bureau could so easily give?

One hundred years ago, on the 14th of December, died the Father of our Country, leaving in his will a small fund for the establishment of this National University in the capital city of his founding. A grateful people have erected many monuments to commemorate his noble deeds in war and his nobler example in peace; they have set up statues in all parts of the country; they have given his name to the national capital, to a sovereign State and to scores of counties and towns; they have erected at the seat of government a colossal shaft of white marble, fit symbol of the purity and dignity of his character: but they have still to complete the monument appointed by Washington himself in his last will and testament. Wonderful to say, this monument really exists, and it only remains for us to give it a habitation and a name and to open it to all the sons and daughters of America. It is with great delight, therefore, that we hear that various committees, of the National Educational Association, of the George Washington Memorial Association of "elect women," and of the Smithsonian Institution at Washington, are now considering plans for opening this great National University to all the people. Is not this year, which marks at once the centennial anniversary of the death of the Father of the Country and the beginning of a new century of progress for his people, a proper time to open wide to all the people of these United States the University which Washington founded? May it be speedily done, and thus may we put the capstone upon the grand pyramid of public education planned for the republic by the wonderful Washington!

THE THREE CHIEF ALLIES OF AMERICAN CIVILIZATION—THE PRINTING PRESS; THE PUBLIC SCHOOL; AND THE RAILROAD.

BY ALEXANDER HOGG, EDITOR OF THE TEXAS PACIFIC JOURNAL.

Mr. Chairman:

While we are told that the whole economy of nature and art is comprised under the three heads—transmutation, transformation, and transportation—the printing press alone embraces two of these forms.

The conception, by transmutation, becomes an idea, by transformation becomes a word, and the printing press fixes the entity and identity of the word, and we have the spoken transformed into the written language. Not to go too far back, nor too much into historic detail, we find that stamping on playing cards, by means of blocks, antedates printing—that this was practiced by the Chinese, the authors of so many other useful inventions; that in 1420 Lawrence Caster, of Harlem, produced the first entire book from wooden blocks, each page being a single engraving.

To John Gutenburg, of Mayence, belongs the honor of having invented movable types and casting them in metal. The invention of the printing press follows close after that of movable type (1440). In 1457 the first printed book from movable type, a Latin Psalter, appeared; in 1461 a Latin Bible, and in 1463 a German Bible, were given to the world. Adolph, of Nassau, seeing the influence that would be wielded by this new engine, destroyed the printing establishment of Mayence in 1462. But “the art of all arts preservative” survived.

“Thus,” says Ridpath, “in the middle of the fifteenth century were the means provided for the emancipation of thought and the universal enlightenment of men. To the trembling Belshazzar of Superstition, the shadow of the printing press was the handwriting on the wall which foretold the subversion of the ancient kingdom of darkness. No wonder, therefore, that the monks, who were the secretaries of this deity, did all in their power to suppress the work of Gutenburg and Faust; and to bar the gates of the Morning.”

The printing press was introduced into England by William Caxton, in 1474, from Holland. The first book by him was entitled “Game and Play of Chess.” In derision, Edward IV called

the printing press, says Meiklejohn, "a pretty toy." He could not foresee that it was destined to be a more powerful promoter of good government and the spread of thought and education than the crown, parliament, and the courts of law all put together.

It is a little remarkable that the first printing press upon this continent was put up in Mexico (1534). The first printing press of the English colonies was set up in 1634 at Cambridge, Massachusetts, and the first book printed from it was an Almanac for New England, the second the Bay Psalter Book. This was over one hundred years after the use of the printing press in Mexico. About the inventors or the priority of their imperishable contributions to the human race, we have no controversy.

The printing press is the first great factor in our civilization. With the means of transforming thought—ideas—into words and perpetuating the same, there must be added still another factor—the preparation of the masses to interpret rightly the written or printed word; and now the instruction, the teaching of the masses to read, must be undertaken. Thus there must be added the second ally—another factor—the school, and that the public school.

The true parent of the public school idea was the reformation. The necessities of the reformation gave Luther an intense interest in the education of the masses. He had appealed to the Bible for a confirmation of his doctrine; hence it was of first importance that they should be taught to read it. In making every man responsible for his own faith, the reformers took upon themselves to put every one in a condition to save himself by reading and understanding the Bible. As early as 1524 Luther made an appeal of wonderful energy to the magistrates of the German cities for the establishment of schools for the masses. This appeal may well be regarded as among the most important documents ever written. Says he: "If there were no soul, no heaven, no hell, and we had no need of schools for the sake of the scriptures or God, this one reason should suffice for the establishment of the best schools everywhere, that the world has need of accomplished men and women."

His view was that schools would contribute to more effective service, in the church first of all, and then in the State. Protestants in Germany and elsewhere were aroused by this appeal and made provisions for schools for the masses.

Melancthon formulated a plan for the schools of Saxony, and, because of his services in this work, was known as the first schoolmaster in Germany. Calvin lent his genius and executive ability to the establishment of a system of common schools for Geneva. John Knox is credited with carrying this idea from Geneva to Scotland, thus making the idea the property of the English. Scotland had a very superior system of schools for the masses at the time of the settlement of America, and it is probable that from this source the colonists obtained their best ideas of common school education.

The schools for the masses in Europe were governed and controlled by the church, although supported in some cases by the State. The greatest advancement toward a State system before the settlement of America had been made by Holland.

The common school idea was introduced into the colonies on Massachusetts Bay, the Hudson river and the Delaware. The schools of the colonies were counterparts of those in Europe. John Adams, Thomas Jefferson, and Benjamin Franklin were the great educational trio of America. Adams secured the first constitutional provision for the common school, a provision copied by all other States of the North. Jefferson's efforts resulted in the establishment of the University of Virginia. Franklin is credited with the idea of the first State university and the formation of associations with a literary object in view, and was, it seems, the author of the first State university.

The constitution of Texas contains the following:

"A general diffusion of knowledge being essential to the preservation of the liberties and rights of the people, it shall be the duty of the legislature of the State to establish and make suitable provision for the support and maintenance of an efficient system of public free schools." These provisions are essentially similar to those of the constitution of Massachusetts (1780) and are copied into many of our State constitutions, thus setting forth in unmistakable terms the views of our American people upon the education of the masses.

Having thus set forth what may be called the evolution of the printing press and the public free schools, this brings us to the third ally or factor in our civilization, viz: Steam—The Railroad or Transportation.

Mr. Chairman: Steam is well born; it is a lineal descendant of the four elements of the ancients: earth, air, fire, and water

has survived more than two thousand years, gaining strength from its own usefulness and age and is today in the full vigor of manhood.

As a motive power, steam was known 130 years B. C. *Spiritalia seu Pneumatica*. Blanco de Goray, of Barcelona, as far back as 1543, propelled with steam a vessel of two hundred tons. But as in the case of the evolution of the printing press, passing over historical details, leaving out the controversies of aspiring inventors and discoverers, we come to a year in our civilization memorable for rich results.

In 1776, the "transmutations" of alchemy, the ideal of Paracelsus, gave birth to the real Priestley and Lavoisier, and chemistry, as a practical science, is announced to the world. This same year Adam Smith published his "Wealth of Nations." This same year the Declaration of Independence was proclaimed by the Continental congress. This same year Watt produced—perfected—his "improved," his "successful" steam-engine.

The man of science can, with pardonable pride, exclaim, "Arithmetic fails to enumerate the 'agents' and 'reagents' of chemistry!" The political philosopher can point to the real wealth of the nations as the best result of his science; the statesman can, with true patriotism, refer to our peaceful, our happy republic as the legitimate result of the Declaration.

Individuals may boast of the triumphs of these, but the millions whose burthens have been lightened and lifted, who are fed and clothed by the diversified labors of steam, may be excused too—will be pardoned—for their appreciation of the result which gave to the world the steam-engine of James Watt. Patriotic as I am, and claiming, as I do for our Fulton, the first successful application of steam to navigation, in the Clermont (1807), I as cheerfully accord to the mother-country the honor due George Stephenson (1829), for his successful "run" in the Rocket over the Rainhill trial course.

It is a remarkable fact that within the last one hundred years science has made its most rapid strides. Steam and electricity, motor and messenger, have vied with—not rivaled—each other in transporting and transmitting, until "there is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

The superintendent of the tenth census says: "The close-

ness with which the center of population through such rapid westward movement as has been recorded, has clung to the parallel of 39 degrees of latitude cannot fail to be noticed." He does not, however, say a word as to the cause of this singular movement westward four hundred and fifty-seven miles in ninety years. Near and upon 38 degrees, 39 minutes and 40 seconds of latitude may be found three of the great trunk railways.

The railroad determines also the location of schools and colleges. We argue more directly, because more demonstratively tangible, that the school interest, the schools themselves, have flourished and spread their influence in the direct ratio of the number of miles of railroad in the State. Massachusetts, at home and abroad, stands at the head of our school system; nor is it disputed that in her borders we find models of true culture and refinement. Massachusetts has a mile of railroad to every four square miles of territory. This is a case from the extreme East. Take an example from what used to be termed the West, now about the middle of our country: Ohio has pretty good school facilities, and of late has furnished her full quota of presidents. But select at will any State, and upon the map mark the seats of institutions of learning—schools, academies, colleges, and universities—and you will find them all arranged along the lines of the great railroads. England and Wales, Belgium, Switzerland, and Scotland possess the greatest railway facilities. These also enjoy the greatest freedom, the best system of schools of all the European states.

But to come still nearer: Texas is an example; being the largest State in the union, territorially, she has also become greater in resources than any of her sister States of the South, simply on account of the indissoluble bond between her school lands and her railroads. Up to 1880 of seventy-four cities and towns assuming control of their schools, supplementing the amount received from the State by a special tax, sixty-six of these are directly upon the lines of railways, while the remaining eight are of easy access to railroads. Now there are two hundred and twenty-nine independent districts.

We hear a great deal about what "The Fathers of Texas" have done for the education of all the children of the State; the thousands of leagues of land reserved for the counties—the millions of acres for the general school fund. These historians

should go a little further, and tell us what these "millions of acres" were worth before the railroad companies surveyed and brought these lands to the attention of the world.

It is true that the railroads received sixteen sections of land for every mile of road built, conditioned, however, upon the companies surveying their own, together with an equal number of sections (alternates) for the schools. These lands were, for the most part, hundreds of miles beyond civilization; indeed, the roads have been extended more rapidly than a paying traffic would warrant, in order to develop their lands—to bring them into market.

No better illustration of the railroad's influence in this matter can be given than the following: "Whatever develops, enhances the railroad 'sections,' enhances the school 'alternates,' until lands heretofore not commanding twenty-five cents an acre readily sold for two dollars and a half, and oftener five dollars per acre; or the railroads have increased the school fund *ten and twenty fold*—have multiplied their values until Texas boasts of a free school fund upwards of *ninety-five millions of dollars*—a fund that will yield at five per cent per annum over \$4,750,000." By inspection of the Comptroller's reports for a series of years it will be found that the greatest increase in assessed values followed the years of greatest railroad building.

From 1880 to 1894 the railroads of Texas have increased in value from \$20,803,554 to \$70,514,880. Or in fourteen years, the value of the railroads of Texas has been enhanced *fifty millions*. Says one of the most conservative and sagacious of her citizens: "From 1872 to 1891, nineteen years of active railroad building, the roads must have expended in building and operating expenses, \$300,000,000. During that time the population increased from eight hundred thousand to two and one-half millions, and our taxable values from \$220,000,000 to \$850,000,000. It was the great factor in building up the State."

This increase in taxable values will be found to be true of other states, especially of Missouri, Arkansas, Kansas, Nebraska, and in the states generally where the values of the railroads have increased.

Illinois has been exceptionally fortunate in the disposition of the public lands donated by the general government for the construction of the Illinois Central railroad. Says a late authority: "Without considering the fabulous increase in value of such

lands as have been built up into villages, towns and cities, it can safely be said that the average value of farming lands along the Illinois Central railroad in Illinois today exceeds fifty dollars per acre." The same authority adds: "In 1898 the total assessed value of all the property in the State was \$778,474,919, or about six and one-half times what it had been in 1850."

An examination of the reports of the Superintendent of Public Instruction will show that in all departments of instruction the schools, colleges and universities of Illinois have kept pace with the development and prosperity of the State; that the schools and railroads, like Juno's swans, are linked together, one and inseparable.

So far the influence of the railroads in the aggregate has been examined—let us see what the individuals, the managers, the owners of railroads have done.

Who have been foremost in building churches, schools and colleges, in endowing universities, and in contributing to the advancement of liberal, higher education? Where can it be so truthfully said, "Charity never faileth" as among railroad men? Who ever knew a real case of charity turned from office, home or tent of a railroad man?

Charity: "*'Tis mightiest in the mightiest.*"

America's great triumvirate in action, in the successful completion and management of the three great trunk railways of our country, abounded in good works, in large beneficence, and, "their deeds do follow them."

In addition to many smaller, but no less valuable charities, Col. Thomas A. Scott, just before his death, gave the following amounts to the following institutions:

To Jefferson Medical College, of Philadelphia	\$ 50,000
To the Orthopaedic Hospital, of Philadelphia	30,000
To Children's Department of Episcopal Hospital, of Philadelphia.	20,000
To University of Pennsylvania, of Philadelphia	50,000
To Washington and Lee University, of Virginia.....	50,000
<hr/>	
Total	\$200,000

Mr. Cornelius Vanderbilt, the Commodore, gave to the university bearing his name one million dollars. Mr. W. H. Vanderbilt, eldest son of the Commodore, alone has contributed to schools of science—schools of medicine, one million, one hundred and twenty-five thousand dollars. His son, Cornelius, also gave

to the Vanderbilt University \$30,000. Thus, father, son and grandson have given this university and other institutions of learning, \$2,155,000. (Since the death of the grandfather and father, Cornelius has given nearly a million more to other institutions of learning, Yale receiving a large share of these gifts). Col. John W. Garrett gave to charities in the city of Baltimore even greater gifts than either of his compeers. His gifts are in the shape of annuities and are in perpetuity. These annuities represent a basis of over one million of dollars, (\$1,100,000) at five and six per cent. In the aggregate, Col. Scott, Commodore Vanderbilt, son and grandson, and Col. Garrett gave of their individual means to charity, to education, schools and colleges, over four million dollars. These gifts were the more important, because, being the first, they stimulated and induced others to do likewise. Hence we find (Ex-Governor) Senator Joseph E. Brown, the president of the Western and Atlantic Railroad, purchasing in the market, bonds of the State of Georgia belonging to the University, in order to establish a perpetual fund to aid in educating indigent young men by a loan on certain conditions. This is not a donation; the beneficiaries agree to pay back the amount received with four per cent interest. The original fund was \$50,000, bearing seven per cent interest.

While Governor Brown was doing this for the University, Mr. George I. Seney was giving outright to Emory College and the Wesleyan Female College, \$450,000. I must add here, for the sentiment, for the lofty and manly and elevating spirit of the doner, the following. Said Mr. Seney: "If any one asks you why I gave so much money to the Wesleyan Female College of Georgia, tell him it was to honor my mother, to whom, under God, I owe more than to all the world besides."

The largest gift by any one man—by any one railroad owner and president—was that of (Ex-Governor) Senator Leland Stanford to the Leland Stanford Junior University—the original donation—or rather foundation of the school—was thirty millions of property. It is understood this was to commemorate and to perpetuate the memory of his beloved boy, young Leland, who died in a foreign land while on a tour with mother and father. One quotation will be pardoned, in setting forth the governor's intentions in founding this University:

Its nature: that of a university, with such seminaries of learning as shall make it of the highest grade, including me-

chanical institutes, museums, galleries of art, laboratories and conservatories, together with all things necessary for the study of agriculture in all its branches, and for mechanical training, and the studies and exercises directed to the cultivation and enlargement of the mind. Its object: to qualify its students for personal success and direct usefulness in life. And its purpose: to promote the public welfare by exercising an influence in behalf of humanity and civilization, teaching the blessings of liberty regulated by law, and inculcating love and reverence for the great principles of government as derived from the inalienable rights of man to life, liberty and the pursuit of happiness." One of the expressed powers of the trustees is: "To prohibit sectarian instruction, but to have taught in the university, the immortality of the soul, the existence of an all-wise and benevolent Creator, and that obedience to His laws is the highest duty of man."

Mr. Collis P. Huntington has for years been quietly giving to various schools and other charities—the world knows little of his good deeds. Mr. J. J. Hill has lately contributed to the St. Paul Seminary, \$500,000. Mr. Hill founded this seminary upon the doctrine that, "Patriotism is a religious virtue, and good citizenship is the practical application through life of Christian ethics," and it is conducted as an exponent of that doctrine.

It was not till late in life that Mr. Jay Gould turned his attention to educational interests. Time and again did he aid the then University of the City of New York, now "New York University." It is not generally known that his death prevented a great benefaction to the city of New York, which he had carefully mapped out for execution. This was to have been an institution on a scale more extensive than any similar one in the world. It was to provide free advantages in every department of industrial, scientific, and practical education. It would have attracted a larger and different class of students—a class not provided for in our ordinary technical schools. The system would have been unique, reflecting really Mr. Gould's own peculiar and original views on the subject of the education demanded by the age and the people. He thought to live to execute his design, and therefore did not provide for its fulfillment in the emergency of his death. His daughter, Miss Helen, is doing what she can to carry out the good intentions of her father, and has been largely instrumental in the erection of new buildings for the New York University on University Heights. Already

is the generosity of this young woman bearing fruit. She has endowed scholarships which yield annually \$250 each. These scholarships are for the sons and daughters of the employes of her father's railroads.

Little is known of the real charities of Mr. Gould, a man very much misunderstood—greatly misrepresented. He never forgot a kindness, never failed to respond to a worthy appeal or to aid in distress. The people of this city are on record as bearing testimony to his aid and liberality, when that, of all scourges the greatest, the yellow fever, visited them two years in succession. The following is their testimony:

"Memphis, Tenn., Dec. 2nd, 1892.

"The intelligence of the death of Mr. Jay Gould was bulletined here this morning, and there were general expressions of regret from leading merchants and citizens.

"There is a warm spot in the hearts of the residents of Memphis for Mr. Gould. They have not forgotten that in 1879, when Memphis, after being scourged with yellow fever in 1878, was again visited by an epidemic of the same dread disease, Mr. Gould, hearing of the exhausted condition of the treasury of the Howard Association of Memphis, sent by telegram \$5,000 and authorized the association to draw on him for as much more as was needed to aid the association in its work of nursing the sick and burying the dead.

"Mr. Gould came to Memphis on October 21st, seven years after the last epidemic, and a public reception was tendered to him on the floor of the Memphis Merchants' Exchange. On the large blackboard of the Exchange was written in chalk his memorable telegram, and as he entered the room, his eyes caught the few brief words his generous nature had prompted him to send, and which have ever since been held in grateful remembrance."

It is said the "as much more as was needed," meant the same amount weekly during the epidemic. It is true, Mr. Chairman, that Mr. Gould amassed a fortune, that, with a touch of Midas, everything—every railroad property that came into his possession—was enhanced in value. The rapid increase in assessed values of Missouri, Kansas, Arkansas, Nebraska and Texas, is due largely to the railroads passing through these States. Very many of these roads are the property of Mr. Gould's family.

At his death, Mr. Gould's interests gave employment to over

one hundred thousand employes, thus providing for over a half million human souls, the families and dependents upon the employes. And while the Father of Waters has done much for your city, the eleven trunk lines of railroad terminating or passing through your city have contributed much to the assessed value, \$50,000,000, and to the volume of business, last year \$200,000,000.

It is estimated that about one-seventh of our population is directly or indirectly in the employ of our railroads. What a peace army, contributing their labor of brain and muscle to build up this great republic of ours upon the basis of its founder.

Religious liberty, political freedom and universal education! I am an expansionist. I want to see the printing press, the public school, which is but the English language, and the railroad, in the possession of every son of Adam.

Byron wrote a little more than half a century ago:

"But every mountain now hath found a tongue,
And Jura answers through her misty shroud,
Back to the joyous Alps who called to her aloud."

Today, were he living, he would realize his prophecy fulfilled; he would hear, and in his own mother tongue, not only amid Alpine heights, but upon every plain in Europe, and Asia, and Africa, and even upon the isles of the sea: "*All Right—Go Ahead.*"

Mr. President, I leave off as I began. The three chief allies or factors of America's—of the world's—civilization are the printing press, furnishing the matter; the public school, preparing the masses to read and understand it; and the railroad, distributing the same through every hamlet and village, every town and city upon earth.

CHARACTER: A STUDY IN CORRELATION: THE PARENT—THE TEACHER—THE CHILD.

BY JENNY M. HIGBEE, PRINCIPAL HIGBEE SCHOOL, MEMPHIS, TENNESSEE.

The character is the individuality—that which is the spiritual entity of each soul.

It exists, in embryo, in every child born into the world with a sound mind. Tendencies, powers and potentialities grow with

the growth of the physical part and strengthen with its strength, for better, for worse, until death do them part.

A beautiful conception of this composite nature of ours is found in the esoteric belief of the Hindu—the Human Soul at war with the Spiritual Soul until Karma determines all.

“Character,” says Novalis, “is destiny.” “But,” adds George Eliot, “it is not all of destiny.” Upon our acceptance of this latter statement depends the direction we shall give to education.

There is still a survival among us of those old fatalists who, believing that we are but the creatures of circumstances, with no voice or influence in the shaping of our own destinies or in determining those of others, say with old Omar, comparing life to a game of chance or skill:

“The Ball no question makes of Ayes and Noes.
But Right and Left, as strikes the player goes.

And he that toss’d you down into the Field.
He knows about it all—He knows—He knows.”

Hence, according to these, there could be no plan in education. Strange as it may seem to some of us, this denial of a science of education still combats the scientific inductive methods of today, these being made the target for ridicule and sarcasm, and not always by the unphilosophical and untutored.

Others meet this discussion with arguments of utility—utility from the narrow view which seeks immediate evident results, and these are the majority of the laymen in education. As with medicine, “Every man his own physician,” until some crisis arises, precipitated by his own folly, and aid is sought too late; so the unreflecting, untrained parent who has never given any study to educational subjects is prone to hinder the natural growth of the child, in pursuing some pet scheme of training. Such a one believes implicitly in Pope’s trite aphorism:

“ ‘Tis education forms the common mind,
Just as the twig is bent the tree’s inclined.”

But, he does not see that it is abnormal for the twig to be bent at all.

How many aspiring souls are warped and bent and hindered from their natural impulses; dwarfed and mis-shapen by some

injudicious interference! All of us can recall instances to point this moral.

To study the needs of a child means the ability to study—means time, thought and intelligent investigation; and this, all parents owe to the being for whose existence they are responsible. Some well-meaning parents seek education for their children along special utilitarian lines. The boy must learn business, so is early taken from books, and thus deprived of the best preparation for learning the business of life, gaining whatever he ultimately does gain under many disadvantages. How many business men of today are lamenting their early deprivations in education? Do they see to it that their children, sons and daughters, are better equipped for the battle of life? Do not they too often err in giving them too great latitude in school and college life, too little guidance?

The thoughtful mother, pondering the possible evils which may come into the life of her daughter, however watched and tended, will say: "I wish Jane to be taught music, or art, or this, or that, thoroughly, so that she may be able to teach, should the necessity arise." Another will tell you in the presence of her child—and in a dreary way: "She will have her own way to make. I wish her to be prepared to be a teacher." To this one I would say: "This is a noble aim, and sure to make her happy if accepted rightly. Think of the pleasure of giving all the beautiful things you are getting." To that other I would reply: "This idea of purpose in study is wise but not wisely put. I do not like the point of view."

The ability to make practical use of training in all lines, is the true test of its values. Let all your child's work be for broad development and for exact knowledge, and when the time comes for use of it, as it must come to all, there will be no question of ability, of preparedness.

"I do not wish my daughter to pursue such and such studies, as I do not expect she will ever be a teacher," says another parent-educator. Usually the branches ruled out are those of the most vital importance to the welfare of the student; but, the decree being made, argument is useless, and there remains to the teacher only an alternative, to do the best possible under the circumstances, with results in imperfect development. I need not multiply examples so familiar to teachers. While ourselves hold-

ing fast these ideas of purpose in education, and of adapting our work to individual needs, it is not well to explain these things to all students, if to any. You do not at dinner enjoy that particular dish prescribed by your physician. So lessons may be made unpleasant tasks. Learning loved for its own sake means the pleasure of achievement; means beautiful vistas opened, curiosity stimulated and satisfied, and, growing by what it feeds upon, leading on and on;—means imagination delighted, aesthetic tastes gratified and increased, all mental powers strengthened;—this is ideal education.

A teacher who leaves a pupil disliking a study is a failure.

It is thus seen that parents do not, as a rule, understand and accept our belief that character is the end sought in education. Nor, are they alone in this. There are among educators those who do not subscribe to this doctrine.

It is indeed a temptation to me, just here, to discuss this question broadly, to follow the gleaners into the far, fair fields of the philosophies old and new, and, proceeding *secundum artem*, to quote, among the ancients, Aristotle and Plato, who "reasoned well," to take issue with the Herbartians, who deny, or with Spencer who protests too much; to invoke the aid of Pestalozzi and Froebel, who brought, and of Stanley Hall who teaches the gospel of child-study. But, after a life-time of practical study, I can do no better than to sum up the *consensus of opinion* and the result of my own life-work in these words of Froebel, which express the *summum bonum*, the fulfilling of the whole law of education. "The object of education," says Froebel, "is the realization of a faithful, pure, inviolate, and, hence, holy life."

Education would then resolve itself into character-building along noble lines. To the study of character we must direct our efforts—to its development and growth, to its restrictions and its repressions, to its fostering and its nourishment, until maturity leaves these things in the hands of the individual alone.

The question then becomes, *how do this?* Obviously we must study the conditions of our problem, and, having decided upon the work to be done, we must co-ordinate the factors. And these factors are the Child, the Parent and the Teacher.

Permit me to borrow an illustration from physical science. In the study of forces in action (kinetic) we find that in the case of a body acted upon by two forces, if these are equal and acting with each other, the effect is doubled; if acting against each

other, the result is nil, and if unequal, the resultant is a diagonal between them. Applying this, we have a conclusion like this, using Omar's simile of the ball for the child:

Teacher plus Parent equals increase of power.

Teacher minus Parent, teacher's force alone resulting.

Teacher versus Parent, result nil, or in the direction of the stronger, each hindering the other.

But as this ball, our child pupil, is sometimes far from passivity, there comes in the most perplexing part of our problem. And it is to be remembered, that it is the management of this individual ball, with its activities not always static or latent, that is the problem—not how much of knowledge may be driven in by the forces at work. If you "break the will," as the old phrase goes, the old action corresponding, you have a puppet in your hands, subservient to your will indeed, but without the power to carry on the work after your force is spent. Remember again the laws of projectiles. The tendency of a ball thrown forward in a straight line is ever downward, because another force opposes, and so your influence may be met and destroyed by others. Only by a recognized, center-drawing power as opposed to these will you be able to save the young life from depravity, and establish in it an orbit of its own. Whether this assistant force be the highest and best, again depends upon character, the teacher's and the child's.

Let us look for a moment into the parent's part of this work—a part of so vital importance to the success of the other teachers.

First as to the character of the parent.

This brings us to those great facts of heredity, the mysteries and the responsibilities of which I may here not more than suggest. These form the endowment of the child, the basis of his character. The character of the parent will continue to effect the child as long as there are mutual relations between them, and this is a serious condition of the problem.

Next let us think of the character of the teacher. The paramount importance of this has always been recognized by those seriously studying how to teach. In their own hearts "they must first keep school." They must study to be that which they teach, their "unconscious tuition" being the most potent of all their influences. You cannot deceive a child. Even a dog can read character. I always feel flattered by the attentions of one of these poor relations, and I am dignified by the love of a child.

The character of the child as born into the world and as brought to the school is what we have to deal with; this brings in the vital part of the whole question, as before stated. How are we to co-ordinate the factors? How are the forces to be correlated? We must direct our efforts to the study of character.

Reverting to the parent, the first years must be given to this character-building, which will be the preparation for the school work. Thus comes in for the parent and for the teacher the great subject of child-study. This is by no means a new theme. Was it not ordained by Christ himself, when he took a little child and set him in the midst of his questioners, saying: "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven?" And let it be remembered that in that holy household at Nazareth it was the Blessed Virgin Mother who kept and pondered in her heart all "those things" pertaining to the Divine Child.

The Mother and the Teacher who have to deal with childhood should do so with reverence. Says Stanley Hall, "Childhood at its best is the most truly and really divine thing in the world."

We must learn to understand and to sympathize with the great movement in philosophical education which has for its purpose the study of the child. We realize that there is a great deal of nonsense mingled with the investigations on this subject, realize that those inexperienced in psychological studies will err in conclusions, but the study of genetic psychology, despite errors, puerilities and extravagances, will surely lead teachers, and let us hope, parents, to a better realization of the work to be done in education.

I recall that the great Hüber, being blind, used a simple unlettered peasant to make observations for him in the studies which have proven so valuable in natural history; so, even the untrained girl, essaying her first class-work, may aid in collecting facts from which may be made the most valuable inductions.

Parents are more and more realizing that with them rests the greatest responsibility in education and are beginning to study the teachers' theories.

The Mother's Congress emphasizes this, teachers and mothers coming together, the unmarried and childless aiding in outlining plans for the shared work, for these know that they must be mutually dependent. Of course, we meet in this matter some

adverse criticism. Men and brothers, the wisest and wittiest of them, cannot resist the temptation to joke, perchance to jibe. They recall the old saying about bachelors' wives and old maids' children—always pinks of perfection, you know—and even mothers, the sweetest and tenderest of them, sometimes smile incredulously and talk of the mother instinct as sufficient for guidance. We would remind these critics that progress is the world's great law. Spinsters in council with mothers in public congresses are newly seen; yet, is this not a direct evolution from the old maid aunt, whose wise counsels and practical aid have, from time immemorial, been the salvation of those households where mother-love has been largely *subdivided*? And what man ever dared to raise a protest against the children's great aunt Priscilla? He loves, he hates, but he cannot do without her. If these "*in-laws*" have decided to form a trust and to "pool the issues" for the advancement of the cause of humanity, no doubt, they will succeed. Be sure that the wives and the mothers are eager to receive all the instruction, advice and assistance, their less encumbered (if less fortunate) sisters have to give. These have more time to give this work, being less encumbered; more intelligence to give it, it being in line with their profession; and equal heart to give it, because of that divine gift, the instinct of mother-love, which constitutes the very essence of femininity. Because teachers are learning to look to mothers for help in studying the child, because mothers are learning of teachers the psychical, as well as the physiological, lessons in the training of children, because both are necessary for the child's good, the Mothers' Council and the Mothers' Congress, assisted by those others, will go on in their good work. We need not add a Fathers' Congress, because we know that men and women so divide responsibilities as to leave the greater share of practical education to the wives and mothers.

I may add a word here in reply to those who argue that the mother-instinct is sufficient to supply every need of the child. Given a mother richly endowed with those qualities of mind and heart which fit her to enter into sympathetic relations with the new life given to her to guard and to guide,—a mother cultured in intellect, in wisdom and in judgment,—doubtless she will apply these qualities to the congenial task of rearing her children, the mother-instinct being her unfailing stimulus.

We hear it said that there were great mothers, moulders of

great characters, before child-study, so-called, was thought of:—nay, how many of us know of unerring judgment and unfailing wisdom, which guided the household in some sacred place of memory, and are fain to say: How could it have been bettered? The old way is good enough for us. But, alas, do we not know of exceptions, sad ones and many, which make us glad to aid in teaching mothers?

Some women receive this trust of motherhood as a benison, and the lives of these are exalted and purified by the new claims upon them. Others see no responsibility, delegate all the motherly offices to others, and give less care to their young than do the birds of the air, for these at least take care of their fledgelings until *trained* in flying.

The home should so teach the principles of moral responsibility and obligation, the recognition of right and wrong, and the great lesson of obedience, that the school shall receive a docile pupil. Obedience to school rules, submission to authority and respect for the rights of others, are the best preparation for citizenship; and this teaching, to be entirely effective, must be begun and continued in the home. A well regulated family is the very best training-school for children. Here are experienced all the difficulties, self-denials and obligations of the great world which must be entered; and, with judicious parents to guide and control, with the ever present reliance and affiance of father-love and mother-love, with the comradeship of brothers and the sympathetic confidence of sisters as the ever present resource for the social needs, the child, the youth, has a tutelage not to be obtained in any other situation in life. Hence the sanctity of the home should be jealously guarded.

The school should be a continuance of the home; its complement rather than its supplement. Many of the same conditions exist in each. If the teacher believes this, if the parent acknowledges it, if both act upon it, all will be well.

Now, given that the end sought in education is character, that parents and teachers should work together in seeking this end, what has this to do with the course of study? Few parents see the connection between these, and educators differ in their opinions.

It is not necessary here to dwell upon this question. The greatest of educators have spent much time and thought in planning courses of study adapted to the end I have discussed. One

of the latest reports upon this subject, prepared, after careful study and deliberation, by ten of the most distinguished educators of the country says: "The mathematics, sciences, history, the English language and literature, foreign languages and art and ethics, all belong to the period of secondary education, and we have tried to suggest that *all should be employed*. The relative importance of each cannot be exactly measured, but experience and reason must guide."

Each line of thought suggested in such a course of study will develop and strengthen such qualities and faculties as are needful for a strong mentality, and such moral attributes as will uplift and purify. And in the pursuit of each, the earnest teacher will find opportunity for the inculcation of lessons of morality, of religion, of patriotism and whatever else is lovely and of good report. The spontaneous suggestions arising from the daily recitations are more effective than are long disquisitions on the moral law.

Teachers of public schools may demur to much I have said as not relating to their work, the exclusion of the parents from any voice in the course of study to be followed by their children seeming to indicate that they need not be considered by the teachers or by the school directors in disciplinary or other matters. I do not concur in this opinion. I know, both by my own experience and by long association with teachers, that the parent is in this matter of character-study of even more importance to success in public than in private schools. Not until we know the conditions surrounding a pupil and fully understand all of his influences, can we apply intelligently any disciplinary measures in his case. I know that I have done some of my best work by gaining influence in the homes of my pupils, often in those of the humblest social position.

Certain suggestive questions may sum up and emphasize what I have said.

Of parents I would ask: In selecting schools for your children, have you satisfied yourselves by personal observation and by other means, that you have secured the most helpful conditions? Having selected the school have you made yourselves familiar with its work? Can you approve or disapprove of it intelligently from your own observation? Are you acquainted with the teachers? Have you explained to them those peculiarities and idiosyncracies which make up the individuality of your child?

Do you give the teacher the sympathy and co-operation needed, or are your rulings often in direct opposition to those of the school? Do you, when possible, attend educational conventions, councils, congresses? Have you given the subjects discussed by educators your thoughtful attention? Does the reading room of your club furnish the leading educational periodicals? Are these found in your public libraries? Do you read any of these? Do you do anything to show your appreciation of the teacher's profession or to aid and encourage its individual members?

I would ask the teachers—and I know I am speaking directly to those who are intelligently and earnestly pursuing the work: Do you look upon parents as necessary evils? (I heard of one, recently who said she wished all the children were orphans.) Do you use every opportunity to meet with parents? Do you hear with interest all that is said of the child? Do you consult with parents or refer to parents in difficulties of discipline in special cases? Have you ever asked aid of parents? Do you know the parents of the pupils? Do you consider the parent as no factor in your work?

Upon the answers of both parents and teachers to these questions depend the educational results obtained.

If parents are studying our difficulties with us, if there is mutual sympathy and mutual forbearance, if we each recognize our own faults—the teacher being sometimes too dogmatic and exacting, the parent too unreasoning and unreasonable—if we know our limitations and labor to lessen them, and to better the conditions, we shall find ourselves, parents and teachers, moving on together in our parallels, which, let us hope, are approaching perfection—that great asymptote of the eternities.

As the science of the correlation and conservation of forces in things physical teaches us the power and potency of every individual atom which goes to make up the cosmos—teaches us that these can have no existence unrelated to that of others, that nothing can change a part without changing the whole: so in the spiritual realm of interdependencies, all the differing and ever-shifting conditions of child-life, all the influences of environment—of parents, of teachers, of companions—are manifestations of forces at work—forces which we can not direct or escape, but which we can, by intelligence and will-power, by the strength of love and sympathy, so counteract, supplement and anticipate as to bend to our uses; as one says, controlling circumstances in-

stead of being controlled by them, and so to perfect our plan for each child committed to our care.

So we may bring him out at last with all his powers in control, all his possibilities attained, all his aspirations purified; and placing him in the world as a new factor in its work, hope to find our reward in the thought that thus *our* work is repeated and perpetuated until it shall find its consummation at the Master's feet.

FROM THE PRIMARY SCHOOL TO THE UNIVERSITY.

BY JAMES K. POWERS, PRESIDENT OF THE UNIVERSITY OF ALABAMA.

In presenting for your consideration my conception of an ideal scheme of education from the primary school to the university, both included, adapted to the conditions that exist within the territory covered by this association, I am well aware of the fact that at many points I shall touch upon debatable ground. While the scheme suggested begins with the primary school and extends through grammar school, high school, college and university, as a matter of fact you will observe that most attention is paid to the more doubtful points, or such as appear to be most in need of elaboration. In this way, in dealing with a commonplace subject, it is hoped, as far as possible, to avoid platitudes. Without this explanation, the paper might, to some, appear incomplete, or to fall short of its caption.

In beginning with the primary school instead of the kindergarten, there is no purpose to ignore a branch of educational work which, however necessary and desirable in industrial centres and city districts, is neither essential nor feasible in rural settlements and small towns, which constitute most of our territory.

Beginning with the primary school, the gradation and instruction should be uniform. In acquirements, if not in potentiality, the children who enter upon this work in a particular school are perhaps more nearly on an equality than at any other time in their educational careers. It is of the utmost importance that the precocious child should not be crowded at this stage of development. Hence, the same tasks should be set for all—or at least a minimum amount of work should be required

of all in a given grade. A pupil that has completed the work of any grade in any school district should be able to drop into the next and find his level in any other district in the State. This should continue through the grammar grades and through the high school as well. This by no means, as some argue, involves machine work. Nor does it necessarily imply that all pupils leave a grade each year, or leave it with equal requirements, or that the strong are held back for the weak, or that the latter are crowded beyond their capacity. The pace should be set for pupils of mediocre mind. These comprise a majority of every properly graded class. As some develop strength above their fellows, until the time comes for promotion, these should be provided for by "busy work" in the lower and extra tasks in the higher grades.

I repeat, this uniformity by no means involves machine work. It does, however, imply a minimum of preparation and qualification on the part of teachers in the same grade. So far as the public schools are concerned, this is secured by means of State examinations and certification. But, unfortunately, as I think, this takes no note of the qualifications of teachers of private or denominational schools. It may require some time to educate our Southern people up to this point (of State certifications of teachers outside the public schools), but it follows as a logical deduction from public education, as does compulsory education. The ground on which public education rests is not that of charity in any form. If it were, it would be degrading to accept it except when necessary. It is not based on the theory that the State owes all children an education. For it does not, any more than it owes them food and raiment. It is, however, based on the facts that property is created, enhanced and protected by legislation; that such legislation is in turn encouraged, stimulated and supported by intelligence; that this intelligence is the more effective as it approaches universality; and that public education, supported by taxation and directed in whole or in part by the State, is the only means of approaching universal intelligence. Private education is, necessarily, for the few who are able to pay for it. Denominational education, as its name implies, is for the classes, while public education alone reaches the masses. If, as indicated by this line of reasoning, property is created and its value enhanced by universal intelligence, surely it is under obligation to contribute thereto. And this is the ground for taxation for public education. The State—this term is used as the symbol

of government—educaes, therefore, not as a favor or in the discharge of any obligation to the individual, but for its own protection and perpetuity, an educated citizenship being essential thereto.

Many persons who would not consent to taxation for educational purposes on this logical ground, welcome it from an economical standpoint. A low school tax goes much further than the most reasonable of tuition charges. Again, all know that school-houses and teachers are cheaper than jails and courts and court-houses. In a word, it is more economical to reduce crime by education than to punish the criminal. It is true that education does not abolish crime. Nor does an armed constabulary, by whatever name called, prevent it. Neither has the millennium yet come.

While these are the grounds on which public education is urged and accepted, there is no questioning the fact that the individual is benefited. No one objects to that; for therein lies its efficacy. The uplifting of the masses is the measure of its power. Hence, all can accept its benefits without any sense of obligation.

Now, if property owners submit to taxation for the support of schools as an arm of the government for the purposes indicated, they have at least a moral right to follow up the matter and see that the money thus collected shall be made effective. That means compulsory education as a logical sequel. This is as certain to come as that public education will continue as a policy or principle of our government. Indeed it has already come in the older parts of our country. It will have here, as elsewhere, its limitations, adapting it to its surroundings.

But some one says, "That abolishes private and denominational schools." By no means; but it does involve the examination and certification by the State of all teachers in such schools, in so far as their work is to take the place of that of schools provided by the State for the building up of an educated citizenship. While some who have not given this matter mature thought may look upon this as a radical suggestion, the idea has its parallel in other professions at our very doors. The State examines pharmacists, doctors and lawyers—not only the few in its employment, but all. Then why should not all teachers be so examined and licensed?

With every ascending grade or class, pupils drop out of

school in increasing numbers. Hence the growing necessity for so shaping the course as to look either to the next grade or to business life. This necessity culminates in the high school, which, to many, is at once college and university. While I have naught to say against any well-conducted business college, my observation and experience agree in favor of having their work done, as far as possible, along with the regular school work.

The college follows the high school, covering some of the same ground, but in a more comprehensive manner—a manner adapted to the increased age, development and maturity of the learner. Relatively, the student contributes more, the teacher less to the general result; absolutely both devote more time and accomplish more, at least in the way of culture, than in the grade work. All can recall boys and girls just out of the high school who have gone away to college as diamonds in the rough and returned as polished young men and women, ready to adorn positions in social and commercial life. Such is peculiarly the function of the college, which comprises in its course the *humanities*, pursued largely for their culture value.

The work of the college shades into that of the university. The line of demarcation is not clear and distinct. According to the best standards we have in this country, one does not go to a certain point and stop, and the other begin at that point. Half a century ago, the college course in the main was a fixed course, with Latin, Greek, mathematics and English (*Belles Lettres*) as the basis. Such a course led to the degree of Bachelor of Arts. An early innovation was the introduction of a chair of natural sciences. Later, this was divided, in the best colleges, into chairs of chemistry, physics, etc. Inasmuch as no student could in four years accomplish much in all of these, the privilege of electing between them was introduced, thus invading to that extent the domain of the university, as some view it. With these innovations came the modern degree of Bachelor of Science. These two, Bachelor of Arts and Bachelor of Science, are recognized the world over as college degrees. (I make no mention of a score or more of minor degrees so-called that have been invented, to catch the unwary, by high schools parading in the livery of colleges). A college that confers others, the Master's, Doctor's, or any professional degree, is either masquerading in false colors or developing into a university.

University education has been defined with singular apt-

ness by a recent writer as training to "disinterested scientific thinking, as distinguished from technical or commercial science." The main ideas that run through it are options, research, original work, publication, and professional training. But the best universities in the United States have done college work at corresponding periods of development. Aye, they do it now. Their college courses are usually about two years higher than those of the average college. They offer few options in the first two years (of their college courses) comprising most of the work required by the average college for the Bachelor's degree. In the two succeeding years, the work is almost exclusively elective. Thus it will be seen that to know what estimate to place upon A. B. or B. S., one must know whence it came.

Our best universities, then, do college work. But they do more. They offer advanced work along the lines already indicated, as well as professional education, in law, medicine, pharmacy, engineering, etc. To the illustrative apparatus of the college, they add the working laboratory. In place of illustrations by the teacher, they substitute experimentation by the student. The university is differentiated from the college, then, not by the absence of college (or undergraduate) work, but by the presence of those other agencies that I have enumerated. It is a fallacy to suppose that in European (continental) universities one can do only advanced work. I understand that one can begin there the study of chemistry, for example, and pursue it for years. The same is doubtless true of other sciences.

The following figures gleaned from the catalogues of the institutions named for 1896-'97 show the relative number of graduate and undergraduate students:

	Graduates.	Undergraduates.
Johns Hopkins	210	176
University of Chicago	717	1078
Harvard	295	2142
Yale	227	1919
Leland Stanford Junior	97	994
University of Michigan.....	86	1083
University of Virginia.....	30	248

According to these figures, 15 per cent of the work at the Hopkins that year was undergraduate, or college work. At Chicago, it was 60 per cent; at Harvard, 87 per cent; at Yale, 89 per cent; at the Stanford, 91 per cent; at Ann Arbor, 92 per cent,

and at Charlottesville, 89 per cent. Surely these will be accepted as representative types of the American university. The one American university that advertised to the world at the outset that it would do only graduate work is better known today on account of a fad than for its exalted stand among the universities of the world.

Bear in mind that the figures above include the professional schools as parts of the several institutions. And yet, in only one (Johns Hopkins) does the number of graduates exceed the number of undergraduate students.

Inasmuch as all agree that professional education properly comes within the scope of the university, the department need not even be enumerated here. Nevertheless, it seems not improper that more than a passing notice be given to that devoted to our own profession, the last to receive such recognition.

Pedagogics embraces the science and the art of teaching. It involves both theory and practice. This is the line of work usually done in normal schools, with a deal of stress upon the *practice*, as exemplified in the model, or practice schools in connection therewith. As normal schools are intended primarily to fit teachers for the public schools, their students, academic and professional, usually stop with the high school grade. Pedagogy embraces all these and more. According to the general acceptance, it is a more comprehensive term than pedagogics. In meaning it is more nearly co-incident with education. Indeed the study of pedagogy is the study of education in all its phases. Some of the leading institutions in this country use the latter instead of the former to describe their work in this line. To use but a single shining example, the late Earl Barnes was Professor of Education in the Leland Stanford Junior University, at Palo Alto, Cal. In such institutions, by whatever name called, it embraces the investigation of educational problems, the history of education, an account of the educational systems of this and other countries, and kindred subjects. The relations between primary, secondary and higher education are carefully studied. To be more specific, the kindergarten, the primary school, the grammar school, the high school, the college, and the university receive careful attention with reference to the highest efficiency of each, and with reference to each other, and to a system of education as a whole. Pedagogical work in normal schools shades into that of the university, as does that of English in the high school and

college. The work of the normals rarely goes above that of the sophomore year in our best colleges and universities. Hence their graduates can fall readily into the work of the university chair of pedagogy. It is *desirable* for the teacher of pedagogics in a normal school to be familiar with the entire range of subjects referred to as belonging to the chair of pedagogy. It is *essential* for the university professor of pedagogy to have covered all below the university grade. If he is to teach the kindergarten, he must understand the kindergarten. So of the other parts of the system. As the university is part and parcel of every educational system, he must be well-versed in university lore. The study of the university by students in the university is by no means the least important part of the work of such a department. It is well for any commonwealth to have within its borders a number of university graduates who are not only trained scholars, but who also know the scope and function of a university. Combine with the foregoing a careful study of methodology as applied to all phases of educational work, and you have an ideal supply on which to draw for city, county and state superintendents, as well as for occupants of academic and pedagogical chairs in colleges and universities. To avoid the multiplication of degrees, academic diplomas may have "with pedagogy" endorsed thereon.

The goal toward which the professional departments in our universities should bend their energies is that which involves previous preparation equal to a college degree. The Medical Department of the Johns Hopkins set for itself this standard from the first. The Harvard Law School has worked up to it. Columbia University has almost realized a similar ideal in its Teachers' College. A pedagogical degree from such an institution, such as Master, or Doctor of Pedagogy, would seem to be the logical sequence. Such a degree, with the implied work and strength behind it, would seem to lay a predicate for inter-state certificates or licenses.

It is interesting to note that up to the middle of the present century, the college fashioned after European models supplied all the demand in this country for higher education, except as to the learned professions. These were provided for, in the main, by special schools, more commonly independent of collegiate institutions than connected with them. It is true that Edward Everett, Joseph Green Cogswell and George Bancroft took the

degree of Doctor of Philosophy in Germany in 1817, 1819 and 1820, respectively. For the purpose of establishing at Harvard courses of instruction similar to those which he had enjoyed at Göttingen, Bancroft offered his services to his *alma mater*, but the offer was declined with thanks. So far as known, few, if any, other Americans took German degrees till 1848. Yale first offered in her catalogue courses leading to the degree of Doctor of Philosophy in 1860. Harvard conferred that degree for the first time in 1873. The opening of the Johns Hopkins, in 1876, with the doctorate in philosophy, as a "research degree," gave a mighty impulse to the movement, which has been strengthened by the army of Americans that have attended German universities since that time.

The young man about to enter upon graduate work would do well to take at least a part of it away from his *alma mater*. It will have a broadening effect upon him to become familiar with the equipment and surroundings of other institutions, and to be associated with new personalities in his instructors. The interchange of graduate students, too, can but be beneficial to institutions. The very presence of graduates of other universities would be wholesome and stimulating to the best instructors. Moreover, when it is at all convenient, a portion of the graduate work should be done abroad,—say in some well-chosen German university. Such a course, too, is helpful to the country at large, in that it keeps us in touch with foreign educational thought.

It would seem that every State in the Union might properly and profitably aspire to such a system as that herein outlined, with a university as its crowning glory. It is true that all of them cannot at this time support great model universities. It is likewise true that the country has not now need for so many. But our population and demands for such instruction are likely to increase as rapidly as they can be developed, and the states will be all the better for the aspiration.

ENGLISH IN THE SECONDARY SCHOOLS. *

BY C. ALPHONSO SMITH, A. M., PH. D., PROFESSOR OF ENGLISH
IN THE LOUISIANA STATE UNIVERSITY.

It is a significant fact that President Eliot speaks of the introduction of systematic instruction in the English language and literature into the secondary schools as only a "tendency." "It may be spoken of," says he, "as a tendency, because the best methods and legitimate aims of this instruction are still under discussion, and are still being developed by continuous experiments in innumerable schools." † However we may be disposed to resent the word "tendency" in this connection, a very little consideration of the question will show that President Eliot is right. Though the study of the English language and literature is now receiving more attention in the secondary schools than ever before, yet the methods and aims are so varied that we must still call the whole movement a tendency rather than an assured triumph. And as this diversity of method and aim is especially apparent in the teaching of literature and composition, this paper will be confined to these two topics. ‡

I. LITERATURE.

(1) *Literature vs. the History of Literature.*

Nothing has done more to hamper the teaching of literature than the strange confusion that has arisen between literature and the history of literature. I have asked a great many teachers and pupils in the secondary schools of Louisiana what literature they were using, and the almost invariable reply is, "we are using Shaw's *English Literature*." Some were using Pancoast's *English Literature*, others Hawthorne and Lemon's *American Literature*. But these books are not literature; they are formal histories of literature, and are powerless in themselves to develop literary taste. A botanist was never made by reading histories of botany. A mathematician was never trained by even the most

*This paper was not read, Dr. Smith being absent.

†See President Eliot's "Tendencies of Secondary Education," *Educational Review*, December, 1897, p. 419.

‡As to the extent of this diversity even in the best colleges and universities, see *Journal of the Proceedings and Addresses of the Thirty-sixth Annual Meeting of the National Educational Association*, at Milwaukee, July, 1897, pp. 684-694.

exhaustive drill in the history of mathematics. There is a place, and it is an important one, for the history of literature; but it should come late. It should follow an intimate acquaintance with literature itself. A formal history of literature should never be put into a pupil's hands until he has read widely, systematically, and appreciatively. No wonder that the pupil in the secondary school is tempted to read sensational and trashy books, when his only idea of standard English literature is that it consists of about three hundred names of authors, about six hundred dates (two for each author) and not less than a thousand names of so-called masterpieces.

(2) *The function of literature.*

There is, of course, a great deal of history in literature; but the function of literature is not to teach history. The function of literature is to broaden the pupil's horizon, to enlarge his sympathies, to discipline his faculties, and to enrich his character. Shakespeare sums up a profound truth when he says, "Home-keeping youth have ever homely wits." It is foreign travel, then, that is needed? Shakespeare himself was not a traveled man. Travel is expensive and impracticable. It is not space limits that circumscribe us: it is mental and aesthetic limits. I like the reply of the man who was lying flat on the ground reading Goethe and who, when asked what he was doing, answered, "I'm traveling around the world." That is the sort of voyaging that the teacher of literature must help his pupils to. If their lives are dull and monotonous, literature offers them vicarious experience.

The function, then, of literature is, to take the "home-keeping youth" and make them citizens of the world. But this cannot be done by the accumulation of facts about literature. The essence of literary instruction is not accumulation, but assimilation.

When a literary masterpiece has been assigned for reading, the teacher should give, in advance, the necessary biographical and historical information, so that the story or poem may be enjoyed uninterruptedly by the pupil. Certain questions should be asked, certain hints thrown out that will arouse but not satisfy the curiosity of the pupil and thus open the pores of his mind to all the possible effects and impressions that the story ought to produce. I am sure that all teachers of English will join me in a protest against the fault-finding way in which literary master-

pieces are so often edited. The editors use the introductory space at their disposal, not in the attempt to stimulate the pupil's interest in what he is about to read, but in a pedantic and gratuitous insistence on certain details and defects of craftsmanship which the pupil is solemnly warned against imitating. These editors beg the uninitiated student to lay to heart the fact that much in Macaulay's style is pure artifice; that the great essayist is not above sacrificing the truth to mere climax and balance. They point out with great complacency that Tennyson's "Idylls of the King" is so lacking in unity as not to deserve the title of epic; that Longfellow, though a very sweet singer, is too commonplace to merit the plaudits of the elect. Now this sort of editing is worse than the laboratory and statistical method that is equally in vogue. The so-called scientific study of literature in the secondary schools is about as helpful as the literary study of science would be in the universities. If the critical attitude toward literature is ever to be developed in our pupils, it must be based not on a premature drill in analysis, but on that wealth and breadth of the synthetic faculties that find their sustenance in the love of literary beauty and their inspiration in the vistas of the imagination. Even Shakespeare may nod, but a lecture on the nods of the great dramatist would hardly be a quickening introduction to a study of his works.

A good example of the power of literature is told by Prof. Eric S. Robertson.* A poor and lonely woman, living far in the Northwest, happened to read Longfellow's poem on "*Maidenhood*." The lines appealed strongly to her and awoke the better nature that slumbered within. She pasted the poem on the wall, so that while making bread or washing clothes she might be pondering the words of the poet. To a clergyman who called she talked of nothing but the poem, and drew from it such inspiration as astonished her learned visitor. "This story typifies," says Professor Robertson, "the relation of Longfellow to humble readers all over the world;" but does it not typify, also, the function of all true literature, when it falls upon fruitful soil?

Perhaps nothing connected with the elementary teaching of literature is more neglected than the systematic training of the imagination and the memory. The imagination not only creates literature; it interprets literature. Whatever tends to de-

*See Robertson's *Life of Longfellow*, p. 98.

velop the imagination of the pupil tends also to stimulate his appreciation of literature. The imaginary, by the way, does not mean the unreal; for Hamlet is as real as Napoleon. The imaginary is opposed not to the real, but to the fantastic. A well-trained imagination is a source of happiness hardly to be overrated; and one of the best ways of developing the constructive imagination is to read or to narrate to the class a portion of a thoroughly consistent story, leaving them to write the denouement. You will find that while all the pupils possess more or less of fancy, few have more than the germs of imagination proper.

The importance of having the pupil memorize select passages is not emphasized now in our secondary schools as much as it ought to be and used to be. As a training in style, as a defence against faulty grammar, as a means of broadening the pupil's vocabulary, and of enriching his store of daily thought, the systematic memorizing of select sentences and stanzas and paragraphs is of incalculable value. Prof. Max Miller adverts to this neglect as follows: †

"I have occasionally given expression to my regret that the old system of learning by heart at our public schools should have gone so completely out of fashion. Old men like myself know what a precious treasure for life the few lines are that remain indelibly engraved on our memory from our earliest school days. Whatever else we forget, they remain, and they remind us by their very sound of happy days, of happy faces, and happy hearts."

(3) *What literature to use.*

A recent writer on pedagogical problems has said, "The great question is not what does the child like, but what does he need." I should transpose that sentence so that the emphasis should be on what the child likes.

Shakespeare anticipated one-half of Herbartianism when he said, "No profit grows where is no pleasure ta'en." Pupils may have arithmetic or geography hammered into them to a certain extent, whether they like it or no. Information may be inserted hypodermically, but appreciation cannot; and appreciation is the essence of instruction in literature. You may force upon the pupil's mind certain facts about literature, you may impale him on dates and biographical details; but to assimilate literature,

†See *Nineteenth Century*, for November, 1899.

it must be thought through and felt through. And this cannot be done unless the selection in itself is interesting.

A teacher should think long and carefully before admitting an antithesis between what a pupil likes and what he needs. It is a serious matter for the teacher deliberately to prescribe what is distasteful to the pupil on the plea that it is needful. If possible, lead up to what is needful by and through what is interesting. A bright pupil in one of the leading secondary schools of North Carolina admitted to me that while he liked many things in prose, he had never been interested in poetry. Finding out what prose he liked, I asked him to read "The Lady of the Lake," a few select ballads, "Horatius," and "Enoch Arden," and was rewarded by hearing him admit that he was interested in that sort of poetry.

There are two poems, both of them unquestioned masterpieces, that I should like to see permanently banished from our secondary schools, or studied only in the last year of the course. These are Gray's "Elegy" and Bryant's "Thanatopsis." No healthy pupil loves to meditate on death; nor should he. These poems appeal to a range of thought and feeling so far beyond the majority of pupils in the secondary schools that their intrusion serves only to discourage and to bewilder. It is from just such masterpieces as these that the pupil learns to mouth the cant of the day, professing to admire what his teacher tells him he ought to admire, and learning to praise only because others praise.

For use in the secondary schools I know nothing better than Lamb's "Tales From Shakespeare," Æsop's "Fables," Bunyan's "Pilgrims Progress," Church's "Story of the Iliad," Scott's "Lady of the Lake," De Foe's "Robinson Crusoe," Wyss's "Swiss Family Robinson," Cooper's "Last of the Mohicans," Irving's "Rip Van Winkle," and "Legend of Sleepy Hollow," Stevenson's "Treasure Island," Kipling's "Jungle Books," Longfellow's "Hiawatha," Harris's "Uncle Remus Stories," Tennyson's "Enoch Arden," and Ruskin's "King of the Golden River."

II. COMPOSITION.

(1) *Composition vs. Literature.*

If literature is the flower, composition is no less surely the stalk—not so dainty as the flower, but the flower's necessary support. English composition is usually one of the bugbears of teacher and pupil alike. The pupil finds talking so much easier

than writing that the latter seems to him a wanton retardation of utterance; while the teacher inwardly sighs as he sees the composition papers piling up, and reflects on the unmitigated tedium of correction that is in store for him. Indeed many a teacher wears himself out correcting papers, and is yet forced to look back over the work of the session with feelings far from complacent. And yet, no faithful and observant teacher can doubt that pupils learn to write only by writing; and that it is the duty of the teacher to correct rigidly every written page that the pupil submits.

(2) *The paragraph the unit of structure.* *

The difficulty, I think, lies here. The compositions that we demand are not too many, but too long. We expect the pupil to write a composition as soon as he has learned to write a sentence. In other words, we try to pass from the sentence to the composition, making the sentence the unit of composition; but, while the sentence *is* the unit of thought, it is not the unit of composition. The unit of composition (a composition being a structural aggregate) is the paragraph. We should pass, therefore, from the sentence to the paragraph, then to the composition proper. Drill the pupil, therefore, in the paragraph, which is nothing more than a cluster of sentences dealing with a single topic. Let the paragraphs be short,—not more than ten or fifteen lines at first, but see that they have unity and symmetry. Spend months on this; for the paragraph is the composition in miniature.

In other words, subdivide your topics into small parts, and drill on each separately. Let me illustrate, taking, for the present, a topic that I should not recommend at first. Suppose you desire a composition on "A Day's Hunt." Let the pupils write separate paragraphs on: 1, "How I Longed For the Day to Come;" 2, "The Start;" 3, "My Companions;" 4, "Our Dogs;" 5, "The First Game;" 6, "A Bad Shot;" 7, "A Shower;" 8, "Our Lunch;" 9, "An Accident;" 10, "Something Funny;" 11, "What We Killed;" 12, "Our Return."

Now, if these paragraphs or miniature compositions, are short, the teacher can correct them not only with less expenditure of time, but with more efficiency, than if four or five pages had been written. After a drill in this way, assign the entire topic, "A Day's Hunt."

*I have developed this idea more at length in an article on "The Paragraph" in *The North Carolina Journal of Education*, September, 1897, in which also a working bibliography is given.

(3) The distinctive function of composition work.

Great difficulty is sometimes found in securing and assigning appropriate topics. The difficulty arises chiefly from the neglect of this fundamental principle: the problem in composition work is not to give the pupil information on the topic chosen, but to teach him how to arrange and present the information already in his possession. I am speaking always of secondary work, not of the collegiate period when the student may fairly be expected to "work up" a given subject. Do not, therefore, assign topics about which the student is ignorant, even though the sources of information be ready at hand. Exercises in composition should not be intended to teach new facts, but to teach how to systematize and present facts already known.

The difference is that between gathering flowers and arranging them into bouquets. The pupil is supposed to be culling from every book that he studies, to say nothing of the wider fields of experience and observation; but work in composition has as its distinctive function the orderly arrangement and expression of thought won from any field whatsoever. I emphasize this, because I believe that just in proportion as the pupil has to collect information upon his topic, to that degree he expends the time and thought that should have been put upon arrangement and expression.

(4) The printed page the supreme teacher of composition.

I have said that composition differs from other subjects in that it deals not with amassing information, but with presenting it. Let me mention one other distinction, which is at the same time an advantage, an advantage that gives the teachers of English composition finer opportunity than the teachers of any other department have. It is this: every page of print that the pupil reads, every book that he studies, may be made to contribute to the correctness of his style. Whether it be arithmetic, geography, history, or botany, if he has inculcated the habit of close scrutiny of the written page, he is daily absorbing the principles of spelling, capitalization, punctuation, sentence-structure and paragraphing. This gives the teacher of English an incalculable advantage, due solely to the fact that all the information that the text-books yield must reach the pupil through the medium of written English.

This consideration, therefore, should largely control the teacher's method of dealing with composition work. He should strive to develop in the pupil, at the earliest possible stage, the

habit of close observation of what he reads. The problem is to establish such a relation between the pupil and the printed page that every book read shall contribute to his knowledge of correct form. Just as the mineralogist sets an assortment of minerals before his pupils to be analyzed, or the botanist hands them a flower, saying "Examine minutely, and report;" so the teacher of elementary English should insist that the pupil scrutinize what he reads. The printed page should be to the student of English composition what the mineral is to the student of mineralogy, what the flower is to the student of botany, what the map is to the student of geography, what the insect is to the student of entomology.

If the pupil leaves your schoolroom without having acquired this priceless habit of observation, then you have failed to avail yourself of the distinctive advantage already mentioned; you have failed to make his knowledge of good writing self-sustaining. He may read hundreds of good books without adding appreciably to his store of form, of expression, of correctness in all the details of written English; because you have never put him in touch with books as the supreme teachers of composition.

(5) *Select topics from the literature in use.*

How may we best accomplish this? By selecting topics, wherever possible, from the books that your pupils are using; and by selecting chiefly with the end in view of focusing the pupil's attention upon the spelling, punctuation, paragraphing, and general structure of what he is reading.

But before doing this, I have found it of great benefit to have the pupil do no little copying. I do not believe that twenty-five per cent of the students in the freshmen classes of our colleges can sit down to a page of conversational English and copy rapidly without error. It demands an eye open to everything on the page: it inculcates, if kept up, habits of scrutiny that will serve the pupil in every department of effort: above all, it tends to make him depend for correctness more on observation and less on memorized rules; it develops the inductive sense and leads the pupil gradually to see that the rules of correctness in writing are nothing more than attempts to formulate into a system the uniform practice of good writers; and, lastly, it makes the pupil's skill in composition grow as a rolling snowball grows,—by attaching to itself what it comes in contact with.

No study of formal grammar, no acquaintance with rules or

textbooks, can take the place of constant scrutiny on the pupil's part of what he reads. Indeed, until the habit of close observation has been established, text-books on composition amount practically to nothing.

Perhaps you may ask, "Will not this unremitting attention to details that are merely formal and external divert the pupil's mind from literary beauty?" By no means. You must keep it up until it becomes second nature to the pupil, until it ceases to be an effort; just as walking, skating, dancing soon cease to be the awkward displays that they at first were. Surely Benjamin Franklin's style was not injured, nor was his literary sense dulled, by his technical knowledge of type-setting and proof-reading. Shakespeare was not a worse dramatic writer because he was an actor and knew all the formal details of his craft.

Whatever awkwardness may appear at first will pass away as soon as this attention to the minutiae of composition shall have become an ingrained habit. Besides, in insisting that your pupils use their own eyes and make the attempt to formulate their own principles of expression, you are teaching English composition exactly as all scientific branches are taught today. If there is one tendency in pedagogy that cannot be mistaken by even the most casual observer of methods, it is the tendency toward having pupils learn at first hand. There are too many *media* interposed between the learner and the thing to be learned. The old way was to lead the pupil all around a topic, but rarely, if ever, to let him put his hands on it. Modern methods demand that he get a handgrip on it at once, and then circle around it to his heart's content.

(6) *The method of paragraph topics.*

Let me return, by way of conclusion, to the subject of topics. After a drill in mere copying, assign topics from some literary masterpiece that your pupils are reading. If, for example, it be "Rip Van Winkle," I should have them ascertain and write down in their own words the subject of each paragraph in the story. I should then assign, with books closed, one of these paragraph subjects as the topic for an exercise in reproduction. Keep this up, day by day, until every important paragraph shall have been reproduced in their own words. Then take the leading characters; Rip, his wife, his son, and Nicholas Vedder. Assign these in like manner as paragraph topics. Such exercises soon beget in the pupil the habit of minute observation, not only of the fea-

tures of the story, but equally of the general details that constitute correct writing. His vocabulary will almost insensibly be enlarged. The certainty that he will have to reproduce in writing what he is reading will soon implant the habit of scrutiny; and when this is done, the pupil is on the road to assured mastery in English composition.

It is needless to say that I do not advocate holding the pupil back in his reading of English literature until every masterpiece shall have been treated in this way. I except, also, poetry from the material proper for drill in composition. Select only prose, and the simplest prose possible. Irving, by the way, is far from being the best writer for reproduction exercises. In a word, I am not presuming to dictate authors, topics, or methods; but I do urge you, fellow teachers, to lay supreme emphasis on the development of the pupil's own powers of observation, remembering that these are just the powers that are now most active. Select any method that will lead to this goal, but keep this goal always in sight.

THE SCHOOL SUPERINTENDENT AND HIS WORK.

BY J. H. HINEMON, SUPERINTENDENT OF CITY SCHOOLS,
PINE BLUFF, ARKANSAS.

Unhappily, the time has not yet come when we should cease to urge the value, importance and imperative necessity of competent and skillful supervision for all our schools. In all other affairs in life in which many persons are employed the necessity of able and vigilant direction is readily admitted. The factory has its foreman, its heads of departments and its general manager; the army its regimental, brigade and division commanders, under the general control of the commander-in-chief; the farm has its overseers, and the store its general manager; yet the people, in many sections of our southland, have been slow to admit the need of competent oversight in the management of schools. School supervision has often been opposed by criticisms, both misdirected and unjust. Often its work has been misunderstood, often absolutely ignored. In great part, this has been due to the fact that school management has not been regarded as an art with processes peculiarly its own, and a science of many well-estab-

lished principles, based upon wide observation, close and careful investigation, extensive research and deliberate consideration, both of the subjects to be taught and the material to be trained. Candor compels us to admit that in some instances the failure to recognize the value of skillful and well-directed supervision has resulted because superintendents have not measured up to the high requirements of their exalted office.

In enumerating the duties of its first school superintendent, the Boston school board said: "He shall devote himself to the study of our school system, and of the condition of the schools, and shall keep himself acquainted with the progress of instruction and discipline in other places, in order to suggest appropriate means for the advancement of the public schools of this city." In order to secure a steady and healthful growth in the schools, it is imperative that the superintendent be familiar with many school systems; he should know the history of education and the processes that have contributed to the steady growth and progress of educational policies and institutions; he should know the methods that have been most successful and the plans and courses that have brought the most fruitful and beneficial results. No superintendent who is not familiar with the pedagogical truths that have come down to us from the past can be safely entrusted with the work of leading his teachers and his community to higher and better things, for without such knowledge he can not properly or safely direct and fashion educational thought. He should carefully study the processes of mental growth and should have a knowledge of the instincts, aptitudes, and interests of children and of the few general truths established in regard to the development of child life.

The superintendent should be a man of broad and liberal scholarship and of great zeal for the cause of education and the betterment of humanity. He must have an intense love for children, and, whatever his years, must be full of the buoyancy and expectancy of youth. Without a proper appreciation of the practical and culture values of a generous education, no man can make the schools under his care of high intellectual power. One of the chief reasons why so many of our young people drop out of the school ranks even before they have finished the grammar school course is their failure to appreciate the worth of knowledge. We must not forget that it is not what we do, but what we get the children to do that tests the efficiency of our efforts. To create

the desire to know is far better than to impart knowledge. Too often our schools are loaded down with dead formalism. They need the spirit of life breathed into them. The teaching of the books should be closely associated with the facts of life, and the teacher should never lose an opportunity of making newly acquired knowledge of living value to the child. We need less of mere bookishness, less of plain question and answer, less of mere memory-work without right or reason.

How can the superintendent prevent pernicious work and multiply that which is wholesome and good? First of all by being able to discriminate between sound and unsound teaching, and then by frequently visiting his schools to inspect the character of work done in them. To be sure, there should be no lack of office study, but his skillfully wrought out and carefully arranged plans can not, I think, be fully or truly successful unless much of his time is spent in the schoolroom, carefully noting the earnest, devoted and struggling teacher as she faithfully endeavors to lead and guide the little ones committed to her care, keenly observing her points of strength and weakness and by timely hint and fruitful suggestion helping her over the difficult places that beset her pathway. His conduct in the school, and his relation to the teacher, should be such that his visits will be classed among the most pleasant occasions of the school programme. He should so thoroughly possess the confidence of his teachers that they will look to him as a trusted leader and guide, a wise counsellor in time of trouble, one who is ever ready to aid with helpful advice and hearty encouragement. To the children, too, his appearance in the schoolroom should be a source of inspiration and delight. Under no circumstances should his appearance in the school be a commonplace event. If he has succeeded in winning the confidence and esteem of those under his care, his very presence will give an impulse to the work, and his timely admonition and words of counsel and cheer will exercise a potent influence in the development of strong characters and useful citizens. The teacher should know that the superintendent will be quick to detect any deficiency in discipline or failure in instruction, but she should also know that he will speedily assist her by gentle warning or helpful hint.

He should be quick to note the excellencies of the various teachers and schools, and, like the busy bee, gathering here, there and everywhere sweets to store for the common good, he should

gather suggestions and plans to be submitted to the teaching force at the grade and general meetings. The superintendent should be well versed in the art of questioning. He can render no better service to his teachers than to take charge occasionally of the class, and, by suitable and well-chosen questions, indicate both the kind of instruction that should be given and the method of presentation to the class.

In his rounds of inspection he should never be regarded as a detective or a spy, seeking evidence to be used against the unsuccessful, but every teacher should feel and know that she is in the presence of a skillful and friendly guide, whose sole aim is to promote the welfare and increase the happiness of both teacher and children. Under such circumstances his visit will never be the cause of annoyance or confusion to the teacher, but will be awaited with happy anticipation, that he will increase the enthusiasm of the school and lessen the numberless difficulties that confront her in her daily efforts. When the plain path of duty makes it necessary for him to make a correction or administer a reproof, he should do so in the spirit of sympathy and with a feeling of deep regret. The teacher's work should never be criticised in the presence of the children. Such a display of authority is wholly unwarranted and such complete disregard for the pride and feelings of a teacher utterly unpardonable.

I am a firm believer in what is denominated close supervision. One of the greatest evils that afflict our schools in general is aimless and haphazard work, work that has no definite end or aim in view. I believe in definiteness of plans and work. There should be a general scheme of education in which every member of the teaching force has a definite part, and all should labor together, with unity of purpose and harmony of action, to secure the full realization of the purposes of the school—well-rounded and well-trained characters.

The work of the superintendent has to do chiefly with the educational side of the school system. The arrangement of the course of study, the selection of text-books, the purchase of apparatus, the nomination of teachers—for who is better qualified than he to judge of the fitness of those who are to undertake the difficult and delicate work of properly training the young mind—and the assignment of work,—all these belong properly and legitimately to the office of the superintendent. The board, as the chosen representatives of the people, determine what is to be

taught in the schools. The arrangement of the work and the plans to be used belong to the superintendent, and in this field he should be left absolutely free and untrammelled and should be held rigidly responsible for results. In all educational matters the superintendent should be a leader, wise enough to determine what is good and useful and brave enough to do his duty and be true to his trust, even at the risk of occasionally incurring the temporary displeasure of those in authority when he is sure that time will demonstrate the wisdom of his plans. The organization and work of the school rests with him. He is an examiner, an inspector, a supervisor,—an examiner that he may know the qualifications of his teachers and the progress that is being made in the schools; an inspector that he may detect weaknesses in the system, whether in matter or in method, and speedily provide for their correction and removal; a supervisor intelligently directing the work of the schools so as to secure a full realization of his purposes and his plans.

The superintendent must be a man of good common sense. Most difficult complications, despite the best management, will sometimes arise between patrons and teachers and will be referred to him for final adjustment. At no time can he better display his fitness and worthiness for his responsible office than during these trying periods. If teachers have been faithful in carrying out his plans, if they have zealously striven to do their duty, and trouble comes, it is the unquestionable duty of the superintendent to stand between them and all danger and to support them to the full limit of his influence.

In all his dealings, the superintendent's conduct must be marked by candor and fairness. In his reports to the board he should call attention to the excellencies of the schools, but he should also clearly and definitely set forth their deficiencies and needs and devise and recommend plans for improvement. He, at least, should know wherein the organization may be strengthened and improved and what changes would conduce to the general good.

That prince of school men, Mr. C. W. Bardeen, in a lecture on the teacher as he should be, enumerated twenty-six adjectives descriptive of the teacher, and concluded the whole matter by saying he must be—a man. I know of no more important quality in those who would succeed in the varied and difficult work of school supervision than genuine manhood, the will to do, the soul to

dare, clear perception of what should be done and the unfaltering purpose and undaunted courage to press on until he realizes the full fruition of his aspirations and the complete accomplishment of his plans. Dr. Jas. H. Canfield has well said that "people and parties must come to feel that we can get along very well with respectable mediocrity in other official positions, but that it takes a full-sized man and a grand man to marshal the armies of youth." The strength of the great teachers of humanity has lain in a certain quality difficult to define but best classed under the one word, manhood. A truly great man leaves an impress upon every youth with whom he comes in contact. Arnold and Agassiz, Hopkins and Garland derived their great strength as teachers from their strong personality. They not only gave instruction and information, they gave life. Every teacher needs this life-giving quality, the vital impulse which infuses into the dead fact the color and quality of life. A wise teacher has well said, "Science knows no source of life but life. The teacher is one of the accredited delegates of civilization. In Heine's phrase, he is a knight of the Holy Ghost. If virtue and integrity are to be propagated they must be propagated by those who possess them. If this child-world about us that we know and love so well is to grow up into righteous manhood and womanhood, it must have a chance to see how righteousness looks when it is lived. That this may be so, what task have we but to garrison our State with men and women? If we can do that, if we can have in every square mile in our country a man or woman whose total influence is a civilizing power, we shall get from our educational system all it can give and all that we can desire."

The successful superintendent must be able to influence public sentiment. He must possess the confidence of the board, and his work must exemplify the wisdom of his plans. The people want results. There is a schoolhouse in every neighborhood, and the people are willing to be taxed freely and to appropriate freely; they are willing to give their time and their money, provided they see that the school revenues are used to good purpose. There are many things connected with the management of schools that the laymen do not understand. It is wholly reasonable that at times they should make inquiry about what is doing in the schools. The wise superintendent will hear what they have to say with patience and gentleness and will gladly make clear what has been in doubt or uncertainty. Occasionally, but by no means too frequently, he

will contribute articles to the local press for the purpose of directing attention to important features of the school system or needed changes and improvements.

The schools should ever have an upward tendency. The ideal superintendent is never satisfied with things as they are but is ever on the alert for anything that will advance the interests of his schools. It is very unfortunate for any community to feel over-confident about its schools. Liberality at once ceases and stagnation begins. Never in the history of our race has there been such activity in educational circles as has characterized the last two decades, and this has been due, in a large measure, to the unfaltering devotion and self-sacrificing spirit of those who have been responsible for the administration of the schools.

If the superintendent is to accomplish the full purpose of his mission, he must zealously strive to create among his teachers and the children high ideals of education and of life. No man's life is higher than his ideal character. The great mission of the school is to form character, to fit the children for high living and noble thinking. The purpose of the school is not to fit boys and girls to make a living but primarily to prepare them really and truly to live. In the establishment of ideals the superintendent must again set the pace. "As the superintendent, so the teachers; as the teachers, so the school children." The superintendent's ideals will depend upon his views of the purpose of education. True education consists in the full and symmetrical development of all the powers of a human being. Develop the physical chiefly and we have the modern pugilist or the ancient gladiator; develop the physical and the mental and we have such a personage as Aaron Burr; develop the mental, physical and spiritual and we give to the world such illustrious and immortal characters as William E. Gladstone and Robert Edward Lee.

Education is not so much a matter of memorizing matter from books as it is of establishing well-defined notions of what constitutes good citizenship. An ignorant man who is well disposed is far preferable to a college-bred man of vicious principles. The chief defect in our work today lies in the feebleness of influence upon the ideals and consequently upon the lives of the children. To the ever watchful and progressive superintendent, keenly conscious of the tremendous responsibility resting upon him, backed by a board to review his actions and sustain his efforts, and supported by loyal teachers and devoted principals,

we look for that new life which shall make man the worthy image of his Creator.

"Teacher of teachers. His the task,
Noblest that noble minds can ask,
High up Ionias marmorous mount,
To watch, to guard the sacred fount
That fills the stream below;
To guide the hurrying flood that fills
A thousand silvery rippling rills
In ever-widening flow.'

STUMBLING STONES IN GRAMMAR.

BY EMMA B. BROWNE, PRINCIPAL OF LEATH SCHOOL, MEMPHIS, TENN.

Teachers and schoolmen generally say that English grammar is less satisfactorily taught than most subjects. The general failure in this one subject by so large a number of otherwise successful teachers, indicates that "stumbling stones" too great for their average strength to surmount exist in the text-books. In order to succeed, either these obstacles must be removed, or strength must be gained. As there is little hope for the latter, the former should be attempted.

Why do so many pupils dislike grammar, and why do they fail? They dislike it because, after making honest efforts to learn it, they fail to understand it; and they fail to understand it because its technical terms are so often indefinite, contradictory, and misleading. The definitions, instead of being stepping stones, are frequently stumbling stones. Definitions should include every variety of the thing defined, and exclude everything else. Pupils become discouraged by vain attempts to apply faulty definitions.

In the fourth grade our pupils take up a text-book in language, after having learned from oral instruction in the second and third grades to recognize, and to use in sentences, the different forms of a large number of nouns, adjectives, adverbs, and irregular verbs, and nearly all of the pronouns. Their first lessons in the book, on the kinds of sentences, they learn readily; but when they begin to select the subjects and predicates of these sentences, they begin to stumble and to lose confidence in themselves, unless they are wisely guided by an experienced teacher.

Beginners find it difficult to select the subjects of sentences like these: "I have a beautiful flower." "You gave the flower to me." "That is my hat." "Where did you find my hat?" "Bring my hat to me." These include the interrogative and imperative sentences, and those declarative sentences that have for subjects *I*, *you*, and definitive pronouns; and for predicates, verbs completed by objects and predicate nominatives. In the first and second he mistakes *flower* for the subject; and in the third, fourth, and fifth, *hat*. Sentences like "I am tall," "You are good," and "We live near the school," and most sentences having subjects in the third person, do not trouble them so far as their subjects are concerned. What else could be expected of a reasonable child who is really trying to apply the definition, "The subject is that part of the sentence about which something is said." When he says, "I have a beautiful flower," he naturally thinks that he is saying something about the flower; and when he says, "you gave the flower to me," his mind is still on the flower. When he says, "that is my hat," he is sure that *hat* is the subject because he is talking about it; and when he says, "where did you find my hat," and "bring my hat to me," he begins to think he doesn't know what he is talking about if not about his hat, and is about ready to give up trying to solve the puzzle. We have learned, by long practice, to use the word *assert*, and to select, at sight, the real subjects; and I suspect that we owe this power, not to the better understanding of the definition, but to notes like these taken from high school text-books.

"Look for the verb, and then, by putting *who* or *what* before this predicate, the subject may be easily found."

"The subject noun and the predicate verb are the framework upon which the rest of the sentence is built."

"The subject is naturally placed at the beginning of the sentence, followed by the predicate."

"Change the interrogative sentence to the declarative form and then select the subject and predicate."

"The imperative sentence does not often have a subject expressed, but the pronoun *you* may commonly be supplied as the subject of the verb."

To which notes I would add: The subjects of sentences often represent the speaker or the person spoken to; the pronouns *I* and *you* are then the subjects. Now why are not such notes as these put into our introductory language books as well as into the more

advanced grammars? I am sure they are more easily applied than the definition, and more needed by the beginner than by the high school student, and the pupils know enough of nouns and pronouns and verbs to be helped by them. You will say, "The teacher should supply this instruction." Well, probably she does; but some pupils are absent, and many forget; and they would have more regard for it, were it in the book. Besides, the young teacher does not always realize what it is that the children are stumbling over, since she can step over it so easily.

In regard to predicates the most trouble is found when they contain incomplete verbs; *i. e.*, copulative and transitive verbs. All grammarians agree in saying that a verb is essential to every predicate; and that copulative and transitive verbs require complements; but when they analyze sentences like these,—"Today is Thursday," and "We admire flowers," they differ; some calling *Thursday* and *admire* the simple predicates; and others *is* and *admire*. Since both of these verbs are incomplete, yet both assert, why may not the one be called the simple predicate as well as the other? Since there can be no predicate without a verb, the verb must be the most essential part of the predicate; and always to call the verb the simple predicate, and to call all complements complements, and not some of them predicates, would save much labor and vexation of spirit to both pupil and teacher. In my own practice I try to avoid the difficulty by saying,—the entire predicate is *is Thursday*, consisting of the verb *is* completed by the predicate nominative *Thursday*, etc.: thus not calling anything the simple predicate.

Another stumbling stone is the definition to the transitive verb. These definitions are taken from standard text-books.

(1) "A transitive verb must be followed by a complement to name the person or thing that receives the action."

(2) "Verbs asserting an action that passes over from the subject to some object are called transitive verbs."

(3) "A transitive verb requires an object to complete its meaning."

Now who could be expected, by the aid of these typical definitions alone, to find a transitive verb in the sentence, "The bear was shot." If we try the verb *was shot* by the first definition, we find that it is not followed by anything, so say it is not transitive. If we try it by the second, we find no noun or pronoun in the sentence except the subject for the action to pass over to, so again say

it is not transitive. If we try it by the third, the grammatical use of the word *object* hitherto having been to mean the objective case, finding no word in the objective case in the sentence, we conclude for the third time, and wrongly, that *was shot* is not a transitive verb. The trouble is that the definitions do not include transitive verbs when used in the passive voice. By limiting these definitions to the first and second roots, or principal parts, of the verb, used without auxiliaries, they can be made satisfactory. Then, applying them to *was shot*, we find that its first root, *shoot*, must be followed by an object; "Hunters shoot bears." Likewise its second root, *shot*; "The hunter shot the bear."

Let us now consider the difficulties of mood and tense, taking up tense first. You remember the definitions: "The present tense denotes present time." "The past tense expresses what took place in past time." "The future tense expresses an action or being as yet to come." "The present perfect tense expresses an action or being as completed at the present time," etc. These definitions are almost useless, except in the indicative mood, and, even there, they will not always serve their purpose. According to them, an exceedingly large number of verbs in the subjunctive, potential, and imperative moods would be called in the future tense, although the future tense is denied to all these moods; and passive verbs in the present tense would seem to be in the present perfect tense; *c. g.*,

"If he come, you may see him."

"If he should try, he would succeed."

"Come when you can."

All the verbs in these sentences refer to future time; yet some of them are in the present tense, and the rest are in the past. In the sentences, "I have written a letter," and "The letter is written," the action being completed at the present time, the verbs in both sentences would seem to be in the present perfect tense. In the sentence, "If he were here, he would help us," we have verbs in the past tense referring to present time. Of what use can such definitions be to pupils in the fifth and sixth grades when we find this remark and others similar in a higher grammar? "The past tense may express (1) simply past action or being, (2) a past habit or custom, (3) a future event, and (4) it may refer to present time." It does not help the pupils any for us to know that the old English had no future tense, its place being supplied by the present; nor to know that our so-called present and future

auxiliaries are the real verbs followed by infinitive object complements.

We also see from the sentences given that the potential mood often expresses a supposition, and is therefore apt to be called subjunctive. A pupil, the other day, in giving the mood of *can fly* in the sentence, "Eagles can fly very high," said it was in the indicative mood because it stated a fact. He was not guessing. Mood and tense can not be taught by our present definitions. They must be taught by form and auxiliaries, and are never mastered until the different conjugations are learned.

The last "stumbling stone" that I shall mention, though there are many others, is the relative pronoun. A common definition for it is, "A pronoun which connects the clause in which it stands to its antecedent is a relative pronoun." The one given to the interrogative pronoun is that "Who, which, and what, when used in asking questions are interrogative pronouns." Now between these two, the only ones applicable given in most text-books, what is the pupil to decide when he comes to *whom* in the sentence, "I know whom you met." There is no antecedent for it in the sentence, therefore definition one will not include it. Its clause is not a question, therefore definition two will not include it. Some grammarians intend that it shall be called a relative, and some, an interrogative. A few make a special class for it and call it a responsive pronoun. And one that I found, included it with the relative under the name conjunctive pronoun, a term that I very much like. This term, conjunctive pronoun, could also be made to include those much dreaded double relatives which trouble us so needlessly. They need no more to be called double than *who*, which means *he who*. Their construction is to be found in the subordinate clause. It is the construction of this clause that makes the relative seem to have two constructions, *e. g.* "I know what you want." "I know whom you want." *What* and *whom* are the objects of *want*, while their clauses, *what you want* and *whom you want*, are the objects of *know*.

When grammar is made reasonable, pupils will study it cheerfully. As it is, having formed a distaste for it in its technical stage, they very, very often miss the advantages and pleasures of the real study of English itself.

The way is fairly well cleared for the pupils of advanced grades; but, in the grammar grades, it is still rough, and hard to travel, and many there be that stumble and fall over the stones therein.

INFLUENCE OF WOMEN'S CLUBS IN EDUCATION.

BY MRS. S. B. ANDERSON, PRESIDENT OF THE NINETEENTH CENTURY CLUB, MEMPHIS, TENN.

The question of the influence of women's clubs is such a large one that I shall confine my remarks to the clubs of our own State.

The Federation of Women's Clubs of Tennessee has taken education for its special work during the four years of its existence. Among other things, it has equipped seventeen traveling libraries and sent them on their journeys through the portions of the State cut off from literary and educational advantages. A member of the faculty of the Peabody Normal School, serves as chairman of the educational department of the Federation. The Peabody Woman's Club is made up of young ladies from all over the South and West, and there is no measuring the future influence they will have on education. They have already sent out two well-selected traveling libraries. Two clubs of Morristown have united and equipped a reading-room, all the expenses of which they maintain. They felt that this work was particularly needed,—in the absence of a Young Men's Christian Association,—as an educational center for the young men of the town. At Cleveland a club of twenty women has opened a large reading-room. It pays all expenses, including heating and lighting. This reading-room is free to and for the benefit of the public.

The zeal and activity of club women in the small towns is worthy of note; they are doing a most splendid work along all educational lines. The Woman's Club, of Harriman, a little town up in the mountains, has started a free library of four or five hundred volumes. What this means to people cut off from so much of the intellectual life of the world, no one can tell. The Twentieth Century Club, of Nashville, has established a reading-room and circulating library in the factory district. This library is largely selected to meet the needs of the young people in this working district. A circle of King's Daughters in Knoxville has, for ten years, raised a thousand dollars a year for the support of a free kindergarten in that city. There are only fifteen young ladies in this circle,—and it is earnest work, not play, they are doing. Besides paying the expenses of the kindergarten, they visit in the homes of the pupils, and have established

friendly relations with the parents. The Margaret Chamberlain free kindergarten, of this city, is supported by the "Friends of the Needy" circle of the King's Daughters. When one reflects that in thus guiding the minds of children they are helping to shape the future of the State, it is impossible to tell the extent of their influence. While not exactly pertinent, I can not refrain from mentioning that the Vanity Fair Club, of this city, has, during the seven years of its existence, raised an average of twelve hundred dollars a year for the benefit of two of our orphan asylums. It is a great thing to have youth, beauty and social position and to have put these good gifts to such gracious uses.

Through the Federation of Women's Clubs, a Tennessee girl has received a free scholarship in the School of Domestic Sciences at Worcester, Mass. She will return fully equipped to extend this good work in her own State. The Federation is now working to establish a free scholarship in Columbia University for a native Tennessean. We had, last year, before the legislature a compulsory education bill. While it failed to pass, we are not discouraged. The State Federation of Labor passed resolutions endorsing this bill as one of the best possible measures for Tennessee. The labor people have the power, and if they are convinced of its desirability, it is sure to come. This may be one of the issues in the next gubernatorial election. While Tennessee is over a hundred years old, it has no library laws. It has a library commission, composed of the Governor and the five Supreme Judges. These gentlemen are already the busiest men in Tennessee, with not even leisure to answer their own private letters. Indeed, I am told that one gentleman was a member several years before he found it out. The Federation has asked, as a matter of public education, the appointment of an active commission, with at least one woman as a member, to have charge of the library interests of the State.

These are a few of the ways in which associations of women are having an "influence" in education. The time will doubtless come in Tennessee, as it already has in some other States, when the intelligent woman may serve on school boards and express her views by the direct means of a vote.

The club woman has learned the value of association, of social contact with her equals—that quick exchange of sympathy, which is one of the great things of human experience. She

knows how deadening to sympathy is a constant association with either superiors or inferiors; she therefore would give the child this benefit of social contact with his equals, by placing him in the kindergarten. Clara Conway—whose name no association of Memphis educators can afford to forget—once said that the best thing a person could do for the world was to be happy in it. The club woman believes that everything that adds to the happiness of children makes for righteousness.

Knowing that the colored people must be the "hewers of wood and drawers of water" for this part of the country, she believes that in place of the little Latin and less Greek they are now getting in some of their schools, they should have manual training in the avocations by which they will have to earn their bread; that colored girls should be taught not only the practical part of domestic service, but its amenities and aesthetics as well. Do not misunderstand me—the colored youth of exceptional abilities may study what he will, but Pegasus has few riders; the majority (white or black) are not geniuses, and I would give to the world's worker all the joy and uplift there is in being master, and not slave, of his craft.

The club woman believes that no child can do honest work in very many studies at the same time, without drawing on his hours of rest and recreation. The midnight oil may do for the philosopher, but it is not good for growing children. Too great a number of studies either robs the pupil of rest, or forces him to the alternative of superficial studying. There is a moral question back of this; the pupil, who is hurried into getting his lessons just well enough to recite them, becomes by degrees willing to receive credit for work that he has not honestly done. No one need be surprised that from the superficial student is evolved the dishonest politician.

These, then, are the questions we would leave with your honorable body for discussion:

Adding kindergartens to the public school system; manual training schools for colored children; limiting the number of studies a pupil may take at one time.

"And they said to the angel, 'we will go on earth and teach the diffusion of intelligence. We will heal America by knowledge.' And the angel said, 'Go: you will be efficient, but not sufficient.'"

The education derived from text-books needs to be ac-

companied by that larger culture which has been defined as a knowledge of the best that has been said and done in the world. While men continue to be born and reared in homes, it is in the home they begin to acquire this knowledge, and just in proportion as it is presided over by the intelligent woman. In her club, with its various departments, the house-mother touches all the rounds of human experience. With other alert-minded women she studies and discusses history and philosophy, social economics, literature, philanthropy, art and music. She has no time for petty gossip, or to become morbid and nurse imaginary grievances. In short, she is a round woman, capable of not only loving, but understanding a man,—sometimes a much harder thing to do.

To paraphrase the words of Steele: It is a liberal education to have a club woman for a mother. She is a satisfaction not alone as a mother—her husband rejoices in that “marriage of true minds,” to which Shakespeare would admit no impediment; that vital interchange of thought and feeling, which it is worth paying the price of life and death to have experienced. When he comes home to lunch, she no longer greets him with tragic tales of the misdoings of the servants, but rather of the morning studies of the Current Topic Department, and he goes away charmed with her infinite variety, and thinking what a dull money-grubber he would be without her,—which, as all club women know, is a very proper state of mind for a husband.

While watching from a balcony the great procession in Chicago, a few weeks ago, chance gave me for a neighbor an Ann Arbor student. The young gentleman asked permission to smoke a cigarette. With cheerful friendliness, he remarked that his physician gave him but a year to live unless he stopped smoking; that the excessive use of cigarettes had put him in bed six weeks during the summer. I mildly suggested that it would be the part of wisdom to obey his physician; to which he returned, that a short life and a merry one was his motto. What an extraordinary idea of merriment! I believe that a failure to recognize the true value of things lies at the bottom of most of our troubles. On that last sad day Guinevere says:

“It was my duty to have loved the highest.
It surely was my profit had I known.
It would have been my pleasure had I seen.”

It is a great thing to have a sane idea as to what consti-

tutes pleasure. It may not profit the average person much to know that the diagonals of a parallelopiped bisect each other; but if he is to have any correct idea of his own civilization and the goal toward which it is set, he must know that it is their ideals of political liberty, equality of women and sanctity of marriage, which have made the Teutonic peoples the great world-compelling powers. So, when the club woman speaks of the all-compelling, all-satisfying power of righteousness, it is not a sentimental theory she is advancing; it is a fact which she is prepared to prove by all history and literature. When she has taught her child this, she has done the most that is necessary to insure the health of his body and the salvation of his soul. No man can escape his mother; for good or for ill, she has helped to shape his ideals. This, then, is the real educational influence of the woman's club; it is a quickening of the spirit to the mothers of men.

A LECTURE ON ENGLISH SPELLING.

BY J. B. HEISKELL, MEMPHIS.

As an outsider, not connected with the guild of pedagogues, I have some hesitation in addressing this congregation of intelligent and progressive educators. But I have sought this opportunity from a strong desire to impress upon you the incalculable importance of the subject-matter of my discourse, so little considered by the people of the English speaking races. You will say, not so; we are fully impressed with its importance as the test and touchstone of culture, and sign of good breeding and early training. Ah, that is just what I do not mean and just what I am here to protest against. A discreet writer has recently declared that it is a much greater reproach for a man not to know that a whale is not a fish than it is for him not to know how to spell. Spelling is a false test of education, while it is a pretty sure test of drill and teaching. But it is in an entirely different sense that I want to impress the subject upon your minds as thinkers and reformers.

The greatest gift to man, if it be a gift, or his greatest achievement, if achievement it be, is speech. Fire, steam, electricity, telegraphy, all the acquisitions and inventions of man

pale before the institution of speech. Even the cave-dwellers and the primeval man, without means of communication, would have found his miseries of cold and hunger aggravated by the want of speech; and all social joy and comfort, all arts of civilization and all progress would be impossible without it. Words are the highest human achievement, the source of all progress, the preservers of all knowledge, the means of all intercourse, the vehicles of all intelligence. They afford color to the poet, inspiration to the painter, motive to the sculptor, living figures to the orator.

They move us to tears or laughter, approval or indignation, love or scorn.

They are eyes to the blind, ears to the deaf, tongues to the dumb, experience to youth, full of endless good or unmeasurable evil—all things to all men.

Sculpture may present to us form; painting, form and color; but language, though incapable of so clearly defining and conveying form and color, has a scope infinitely beyond either, in that it conveys thought, abstract ideas, facts, truths, conceptions, incidents, relations of things to each other, logical sequences, conclusions, subtleties, moral and religious truths or beliefs.

But oral speech, until the telephone came, reached no further in space than the human ear could accurately record the vibrations of the air produced by the human voice, nor did it continue in time beyond the moment of its utterance. To transmit it through space and time was the consequence of writing, acquired through the effort of ages in picture writing, hieroglyphics, hieratic and phonetic signs, and, finally, letters.

Written speech has given us a pawl or ratchet by means of which the wheel of time can no more turn back, and the record of ages has become ineffaceable. No more can arts be lost to man, since written speech, fortified by printed writing, records in places by thousands and in copies by millions every achievement of the human race, in science, in art, in morals, in religion, in law, in philosophy and poetry. Thus speech is transmitted through space and perpetuated through time.

"If all the material documents of antiquity," writes Mr. Hogarth, "had vanished off the earth, we could still construct a living and just, though imperfect, picture of antiquity. But were it, on the other hand, literature that had perished utterly,

while the natural remains of all past civilization survived everywhere in soils as fecund and as preservative as the sands of Egypt, nothing of that picture could be drawn beyond the most nebulous outline."

But words are things, and a small drop of ink,

Falling like dew upon a thought, produces

That which makes thousands, perhaps millions, think:

'Tis strange, the shortest letter which man uses

Instead of speech, may form a lasting link

Of ages; to what straits old Time reduces

Frail man when paper—even a rag like this—

Survives himself, his tomb and all that's his.

—*Don Juan M. 88.*

Written language, then, by which speech is transmitted beyond the reach of oral speech, in space and beyond its duration in time, by which it is communicated to those beyond its reach by sound and preserved and prolonged (projected) into the future, is only second in importance to speech itself; but, as a means of progress and dissemination of thought, it is more advanced and important than oral speech.

It is indispensable to social life that every being have this means of communicating or absorbing thought. No high degree, or even tolerable degree, of civilization or culture is practicable without the use of written speech and the power to extract the thought of others from its visible signs,—the knowledge of how to read.

The signs by which thought is conveyed are, therefore, the media, the implements, the tools, the instruments, most important to the human individual in his social relation and in his progress in improvement.

As these implements are needed by every human being, by all who desire to know, or assume to teach, it is desirable, not to say indispensable, that they should be as perfect and simple as possible—as easily and cheaply acquired as skill and science can make them, and within the reach of all with the least possible expenditure of time and labor and money in their acquisition.

The spelling of English, if it exhibits any evidence of contrivance, seems to have been contrived to make these implements the most cumbersome, complicated, obscure, inefficient and imperfect possible; and they have been made the most difficult of acquisition that human perversity or diabolical malevolence

could with infinite pains work out. It is a jumble and chaos that cannot be cobbled or mended or patched. It has no single merit, its evils have no alleviations, its defects cannot be covered up or cured by any partial or temporizing measures; and, as every year adds enormously to the difficulties, the reform of it ought to be taken in hand as soon as possible and prosecuted with the vigor of American enterprise.

In America we take credit for our capacity to adapt the cheapest and best tools to every purpose, and we have put to shame our English confreres in the way we have surpassed them in all material constructions; but in this, the most essential of all reforms, we have nibbled and whittled on the edges of a great movement. We have cut the *u* out of "honour" and propose to dock the tail of "epilogue," while we leave our children—our posterity—to flounder in a cimmerian bog of confusion, with no effective or well considered effort to extricate them.

The English language has an ample vocabulary—capable of expressing the nicest shades of meaning, of compassing the highest flights of eloquence and the most rhythmical flow of poetic measure; adequate to all the uses of mankind in business, in social life, in science, in philosophy, in song; but the vehicle in which it records and exhibits all these excellencies—its spelled word—is the most execrable muddle, the most diabolical burlesque on everything like science that ever chance developed out of ignorance and perversity.

Compute the years wasted in the needless effort to reach, by tedious and labored and devious ways over cruel and barbarous obstructions, the means of acquisition which would be saved by a proper, simple and scientific system, and the result is appalling.

There are by the census of 1890 about twenty-seven million children in the United States between the ages of one and fourteen years. Say one-half of these, fourteen million, are learning to spell,—say twelve millions. One hour to each of these each day of twelve hours would be twelve million hours or one million days. Each month, thirty million days or one million months; each year, one million years, each thirty-three years one million lives. But one hour each day is nothing to the time actually spent. Two hours would be a small estimate, of which at least one-half could be saved by a system that would really spell.

I might well paraphrase Hood's lines and say:

"Oh men with mothers and wives
It is not linen (books) you're wearing out
But human creatures' lives."

But add to all this the vexation to the child, the moral and mental demoralization, the natural tendency to correct methods turned backwards and overthrown; the distress, the tears, the poutings, the punishments, the exasperation, the rebellions, the sense of wrong, of injustice, of oppression—and you have a much more appalling list of evils to encounter and of worse than mere time thrown away,—time spent in blunting mental gifts and moral sensibilities and religious tendencies.

The English alphabet is defective in many ways. It has no sufficient number of proper signs to represent its sounds. It has twenty-six letters to represent from forty to sixty odd sounds. Its letters are of no certain definite sound. Several of them have the same sound. *c* may be *k* or it may be *s*. *s* may be *z*. *f* and *ph* and sometimes *v* represent the same sound. *g* may be *g* or *j*. *q* may be *kw*. *x* and *ks* are the same.

The vowels are largely interchangeable. In "word," "bird," "curd," "verd," the vowels *o*, *i*, *u*, and *e*, have precisely the same sonal value. The first vowel, *a*, has ten different sounds, represented in thirty-four different ways; *e* has four, represented in twenty-two ways; *i* has five, represented in twenty-nine ways; *o* has five, represented in thirty ways; *u* has three, represented in twenty-one; *y* in "cry" has the sound of *i* represented in fifteen ways. No sign (letter) ought to represent more than one sound. No sound ought to have more than one sign to represent it. Instead of forty or sixty letters we have at least one hundred in effect,—and how many more no mortal can tell.

The object of spelling ought to be to produce by a combination of elementary signs of sound a clear and certain indication of the sound of the word given.

If there were to be found in English spelling any indication of design or intelligent contrivance, it would be that it was meant to avoid as much as possible this object.

As to the twenty-six letters: A letter is a sign of one of the simple sounds of a language. If we take the definition of a letter as correct, then we have, instead of twenty-six letters, a number that it would be almost impossible to ascertain.

In the first place, if a letter represents more than one sound

it ought to be counted for as many letters as it represents sounds. Thus *c*, when it represents the sound of *k* ought to be counted as one letter; when it represents *s*, as another, and when used in connection with *h*, as a third. *g* in "good" is a sign of one sound; in "gentle" it is the sign of another sound, and it ought to be counted, therefore, as two.

a has ten sounds and ought to be counted as ten letters. *c* should be counted as four letters, *i* as four, *o* as five, *u* as three, *s* as two,—say thirty-three letters out of eight signs. In another class are compound letters. *d-a* spells *da* (*dā*) and *a* represents a sound. *d-ay* has the same sound, and *ay* is simply a sign of the same as *a*,—a simple sound. So *ay* comes within the definition of a letter. To say that it is composed of two letters combined, or to say it is a diagraph, is only to say it is a more complex sign than the other *a*. It is, in fact, no more different than the printed *a* from the written *a*. In "ale" the two parts of the sign (*a-c*) are separated by the *l*; but the two are the sign of a sound. Without the *c* following the *l* the sign would be incomplete, and make the word *Al* as in "Alfred."

ough in "though" is just as much a sign of a simple sound as *o* in "tho;" and it is, therefore, a letter,—but one requiring many movements to form it—four times the movement in type-setting and four times the space in print that the simple *o* requires. But *ough* has nine different sounds; as in "though," "thought," "trough," "through," "lough," "plough," "rough," "cough," and "hiccough."

So *ough*, as representing a simple sound in each case, is a letter, but as representing nine sounds, it is, in fact, nine letters. "Read" (*red*) and "read" (*reed*) are different words, though they differ not one iota in shape. So *ough* in "though" is not the same letter that it is in "trough," though it has the same shape.

eigh in "freight" and *eigh* in "sleight" are two letters and not one; for though they have the same shape they do not have the same sound, and are, therefore, as distinct as "read" (did read) and "read" (in will read).

What we call silent letters are merely parts of letters. In "k-i-l-n" the *ln* is merely the sign of the sound *l*, and is, therefore, a letter,—sign of a simple sound.

Now follow all these complex letters through the ten thousand words of an ordinary vocabulary, and how many letters have we?

It would be easy to enumerate a hundred ; it is impossible to conjecture how many more.

To the objection, then, to having sixty odd letters, viz. : that it would be difficult to learn so many, my reply is, we now represent all these sounds, and of course we have as many signs as sounds. That is we do have some means to represent each sound. If *a* represents ten sounds we have to learn ten *a*'s. Now, it would be much easier, because less confusing, to learn ten letters than to learn ten sounds of one letter. But "eigh" (ā) is as much a letter *a* as the regular *a*; *ai* is as much a sign of *ah* (ă) as of *a*; *a-e* in "are" is as much a sign of *a* as *ai* in "air." Now, all these duplicate signs are so many letters,—all to be learned ; and each is fully as difficult as any one sign for each would be.

Now take ten sounds of *a* represented in thirty-four different ways. This is twenty-three signs (letters) to be learned, in addition to the twenty-six letters of the alphabet,—and each needless. But add this twenty-three to the sixty-odd which exist, and we have eighty-odd signs, when sixty would do.

u is *ew* in "chew," *ieu* in "lieu," *ue* in "true," *oo* in "loo;" *our* in "billet-doux," *ough* in "through," *ui* in "cruise," *ault* in "sault" (soo).

Now observe that each of the combinations is a character, a sign of the sound,—in other words a letter—*ew*, *ieu*, *ue*, *oo*, *our*, *ough*, *ui*, *ault*,—nine different characters (letters), each to be learned. Add these to the simple *u* and the alphabet has eight useless letters, making ninety-one.

Again, every letter with two sounds is, in effect, as many letters as sounds, just as every word with two sounds is two words ; thus "read" (*reed*) and "read" (*red*) are two words ; *a* in "ale" is not a sign of the same thing as *a* in "air."

eigh in "freight" and in "height" is not one sign but two. In "freight" it is the sign of *a* as in "ate;" in "height" it is the sign of *i* as in "bite." When you have learned it as the sign of one thing it is just as hard to learn as the sign of another thing as any other sign would be, with the aggravation that you never can learn by looking at it when it is the sign of *a* and when of *i*. But, in effect and for difficulty of learning, count it two letters. This will make ninety-three. Take *ough* in "plough," "dough," "lough," "through," "cough," "slough," (sluff), "slough," (slue), "wrought," "hiccough,"—nine sounds (letters).

So we have over one hundred, with but few precincts heard from, and the returns from whole counties and sections not sent in.

In the year 1853 a learned German, Prof. Lepsius, of the University of Berlin, devised and published an alphabet intended to embrace signs for the sounds of all known languages, which has been designated the Standard Alphabet. This consists of thirty signs of vowel sounds and forty-eight signs of consonant sounds. In the American Cyclopedias the sounds of these are represented partly by English words, and partly by French, German, Arabic, Sanscrit, Hebrew, and Chinese. Fifteen vowels are pronounced by analogy to English words and sixteen by words in other languages, while twenty-one consonants are given with English words as keys. A fair inference may be that these thirty-seven letters represent the different sounds of the English tongue at least with enough fullness to give the means of presenting all the words of the language with practically sufficient accuracy.

A late cyclopedia gives the number of vowel sounds in English as twenty-three, or rather, it gives twenty-three examples which it uses in defining pronunciations. Webster gives eighteen. The Century Dictionary gives twenty-one, with eleven additional too slight to be enumerated as distinct. Harvey's School Grammar says there are forty-two elementary sounds. My best efforts to determine the necessary letters for myself result in giving fifteen vowel sounds, as follows: *a* in "ale," *aw* in "all," *ah* in "at," *oh* in "not," *e* in "eat," *eh* in "get," *uh* in "verse," *i* in "bite," *ih* in "bit;" *o* in "no," *oo* in "coo," *ooh* in "book," *oh* in "nor;" *u* in "unite," *uh* in "cull," *ooh* in "full," (fifteen sounds). This does not include *w* with the sound "ooh." To these add twenty-one consonants, and you have thirty-six or thirty-seven characters necessary to represent the simple sounds of the English tongue.

So to the objection to a scientific alphabet that it will require the learning of so many letters (say forty), the answer is forty is better than the four hundred it may be, or than the hundred it must be.

But the number is not the main trouble. It is true, duplicates are not necessary. But we see that each of these has the element of uncertainty. *c* is a duplicate of *k* and of *s* (signs of two sounds that have no element in common). When you meet that letter in a word new to you it is impossible in most cases to tell which it represents. If you spell "Cicero" with a *k*, no one can

doubt what the sound of the first syllable is. If you spell it with a *c*, no man alive can tell which pronunciation you favor. You come to the forks of a road and find a sign board. One of these roads goes to *k* the other to *s*. Could you be grateful to the overseer that left you uncertain which went to *s* and which to *k*? But that is the letter *c*. It is the same with *g*, which may be *g* in "good" or *j* in "gentle." It is so with *s*, which may be *z* in "wise" or *s* in "wist." But then the uncertainties of the vowel *a* with ten sounds! Which of them it has in each word you learn when you are taught how the word is pronounced. Some of them are indicated by adding another letter, making the compound sign which I have above designated as a letter. ("Ale;" the *e* indicates the *ə* sound). In "all" the two *l*'s give the *a* the sound of *aw* in "awl." *a* with one *l* would be *al* (ahl); the other *l* makes it *aw*.

Properly, to spell is to construct out of the simple sounds of a language syllables and words. The combination of these elements into one sound should produce the syllable,—the combination of syllables the word. In proper spelling, these syllables could be resolved into the simple sounds. A letter is the sign of one of these simple sounds—the unit of written language. A combination of letters should produce the syllable. To spell in English is to put together a jumble of names of letters, which names combined do not produce the sound of syllables or words. To spell English in writing is to put together a jumble of signs without definite meaning and incapable of analysis or resolution into simple sounds. In other words: To spell in English is to write conventional signs of words and syllables composed of signs, the sounds attached to which cannot by analysis be ascertained—and of which the syllable is the unit.

The present method of teaching to read is to let the pupil learn first to know the word, and then the letters; but this is to learn many thousand compound signs—the physiognomy of many thousand words, when the acquisition of a few signs, not above forty in number, at most, would give him a key to the whole. I do not ignore the advantage of this physiognomy of words, and am willing to acknowledge that to dispense with it would be something of a loss, but it is subject to so many exceptions—so many words are the same in shape and different in sense—that its value is largely discounted.

The use of two letters to give the sound of one, or the ad-

dition of one letter to define which of two sounds another has, is intolerable. In "ledge" the *d* is needed to tell us that *g* has the sound of *j*, whereas "l-e-j" would spell "ledge" and save two letters. Either *d* or the last *e* seems to be entirely superfluous,—even as things are now.

The superfluous letters in written English constitute more than ten per cent of our writing and print. It consequently adds one-tenth to the labor, cost, and space. Think of the cost of it: one-tenth added to the obstruction to thought in writing, one-tenth to the labor, one-tenth to the space, one-tenth to the work of the compositor, one-tenth to the type, one-tenth to the press work, one-tenth to the bulk of every book, even a trifle to the cost of binding, one-tenth to the capacity needed in every library.

This in the thousands of millions of publications—papers, pamphlets, periodicals and books—will count up millions in dollars and cents.

The abolition of the supplementary letters would rid us of the trouble of doubt about syllables.

Who knows, for instance, whether "Rhodesia" is *roads-ia* or *rod-e-sia*? If *r-o-d* spelled "road," then "Rodesia" would leave no question, and "Rodesia" would, of course, make three syllables. But, since the *e* in "Rhodes" is needed to give *o* the *ə* sound, it makes some doubt,—and this is repeated in many thousand instances.

The only plausible plea for English spelling is that it affords a clue to the derivation of words. The first answer to this is that it is not reliable. "Whole" is from the Greek "holos," without the *ω*; or it is from the Teutonic or Scandinavian, in which the word is equally free of the *ω*. And "holographic," in English is likewise without the *ω*.

But the needs of the philologist are entitled to but little consideration, since he must have a culture in other languages and can afford to pursue his somewhat super-necessary vocation at some inconvenience, rather than that the millions who want ready access to the very bases of knowledge should be obstructed in their first approach.

Who is there that knows enough Greek to recognize "phthisic" as Greek? Would he not, by the sameness of meaning, know it if phonetically spelt? And what would it matter if he did not? It is probable that many are told, by way of apology, for the absurdity of that spelling of the word, that it is because

it is derived from the Greek. But of what value is that infinitesimal bit of philology to the man who plows, or strikes in a shop?

Add to this that he learns that "ph" in "philosophy" and "philology," etc., are from the Greek, and he is apt to wish that the Greeks had possessed sense enough to have a letter *f*. This, in fact, they did have. The Greek scholar, if he reflects a moment, will see that their letter which we call *phi* is really a single letter, with the sound of *f*. In short, the whole *ph* spelling is a source of error and not of knowledge. It results from our calling the Greek *f* "fi" and calling ours "ef," both of which are wrong. But the Greek was nearer right in the name than we. What is represented by two letters in "ph" the Greeks represented by one (*φ*), and we by one (*f*). The Italians, Spanish, and Portuguese use the letter "f" in the Greek words where we use *ph*.

At the most, it is like a polish on a tool that is generally used roughly; it costs more than it adds to value. What is it worth to ninety-nine out of one hundred to know that "dilapidate" refers to stones, "eradicate" to roots, "eliminate" and "exterminate" to boundaries? And each of these would be recognized by the sound, however they might be spelled.

Some one will, of course, remind me that the different spelling of words having the same sound gives a clue to their sense. And so much I am willing to admit, but the value of that clue should be scanned. Did it ever occur to the objector that it is seldom any word standing alone has any ascertainable meaning? What does "reed" mean? I "read," a broken "reed," Mr. Speaker "Reed." When I speak the words do you need the spelling to aid you to understand them? Suppose I wrote, I have "red" the book? Would "red" there be taken by anybody for a statement as to color? Or, if I say, I have a "read" pigment, would you be puzzled with any confusion by reason of the mis-spelling? Words are like men, *noscitur a sociis*, known from their associates. The clue then is of no appreciable value. It has no existence in spoken language, and is worthless in written.

The names of letters should be the sounds of the letters. When you write a word as the sign of a thing, as "clock," the name of the word is the name of the thing for which it stands. When you write the name of a sound, *i. e.*, the sign of a sound, the sound ought to be the name of the sign—letter.

What could have possessed the Greeks to name the letters

Alpha, Beta, etc. Le Plongeon, a writer on the literature of the Mayas, of Central America, says, the names of the Greek letters are Maya words and describe the sinking of the Continent of Atlantis, the land of Mu.

We have got rid of much of this misnaming but retain some parts of it. *f* is the first letter misnamed grossly; it should be *fe*. *atch* is a shocking misnomer. It has no element of the sound, the breathing—out *hn*. Follow down the Alphabet. *g* should be hard *g*, and soft *g* should be *j*; *oo* is *ooh*.

It is not easy to segregate or analyze the sounds of consonants, but if you do it,—and had the proper vowels—all the spelling is done. The combination of the sound produces the word. A child does it unprompted. He will give you “sox,” “box,” “rox.” The analysis of syllables and their synthesis,—the taking of them apart and putting them together—is recognized in recent publications.

It comes at last to this: As spelling is now, you know the sound of the letter, you know the meaning of the sign, when you have first learned how to pronounce the word it is used in. The converse should be the case; you ought to be able to pronounce the word when you read the signs—the letters. Now let us take a spelling lesson. Spell “city.” *C-i-t-y*. “Sat,” *c-a-t*; no, *c-a-t* spells “cat.” “Kill,” *c-i-ll*; no, *k-i-ll*. “Call,” *k-a-ll*; no, *c-a-ll*. “Kin,” *c-i-n*; no, *k-i-n*. “Can,” *k-a-n*; no, *c-a-n*. “Ciliate,” *c-i-l-i-a-t-c*. “Silly,” *c-i-l-l-y*; no, *s*. “Certain,” *s-e-r-t-i-n*; no, *c-e-r-t-a-i-n*. “Surd,” *c-u-r-d*; no, *s-u-r-d*. “Cease,” *s-e-a-s-e*; no, *c-e-a-s-e*. “Sin,” *c-i-n*; no, *s-i-n*, and so on.

C is always *s* when it is not *k*; and yet in the dictionary it has nearly as many words under it as either of the letters which it represents,—one hundred and thirty-five pages in Webster, to six of *k*'s and one hundred and forty-nine of *s*'s. Spell “mist,” *m-i-s-t*. Now “kissed.” Now “wrist.” Spell “bear,” “care,” “rear,” “dare;” “beard,” “cared,” “feared,” “leered;” “bird;” “peer,” “pear;” “read,” “rede,” “read,” “red;” “right,” “wright,” “rite,” “write;” “indict.” “Calm,” *k-a-l-m*; no, *c-a-l-m*. “Dam,” *D—*. No, that being a special favorite word in English, it is spelled with a *D—*, on the Morse system of telegraphy. Very few words are so favored. But when it is spelled out it is *d-a-m-n*. Now spell “ram;” *r-a-m-n*; no, *r-a-m*. Now, “lamb;” *l-a-m*; no, *l-a-m-b*. Now, “train;” *t-r-a-m-b*; no, *t-r-a-m*. Now, “jamb;” *j-a-m*; no, *j-a-m-b*. Now “cram;” *k-r-a-m-b*; no, *c-r-a-m*. *Ei-g-h-t* spells

"ate." Now spell "gate;" *g-eigh-t*; no, *g-a-t-c*. "Freight;" *f-r-a-t-c*; no, *f-r-e-i-g-h-t*. "Late;" *l-eigh-t*; no, *l-a-t-c*. Now, "date;" *d-eigh-t*; no, *d-a-t-c*. "Weight;" *w-a-t-c*; no, *w-e-i-g-h-t*. "Rate;" *r-eigh-t*; no, *r-a-t-c*. *W-h-o-l-c* spells "hole." "Hale," *w-h-a-l-c*; no, *h-a-l-c*. "Whoop;" *h-o-o-p*; no, *w-h-oo-p*. "Hope;" *w-h-o-p-c*; no, *h-o-p-c*. "Whole" is wholly misleading as to derivation.

Ai-s-l-c spells "ile." Now spell "smile;" *s-m-ais-le*; no, *s-m-i-l-c*. Now, "guile;" *g-i-l-c*; no, *g-u-i-l-c*. Now, "mile;" *m-u-i-l-c*; no, *m-i-l-c*. "Kyle;" *c-i-l-c*; no, *k-y-l-c*. "Style;" *s-t-i-l-c*; no, *s-t-y-l-c*.

Let us get on with the lesson: "Laugh;" *l-a-ff*; no, *l-a-u-g-h*. Now "calf;" *c-a-u-g-h*; no, *c-a-l-f*. Now, "staff;" *s-t-a-l-f*; no, *s-t-a-ff*.

Now pronounce "cough;" *cof*. "Plough;" *plof*; no, *plow*. "Rough;" *row*; no, *ruf*. "Hough;" *huf*; no, *hock*. "Dough;" *dock*; no, *do*. "Bough;" *bo*; no, *bou*. "Rough;" *rou*; no, *ruf*. Now, "hiccough;" *hicuf*; no, *hik-kup*. "Slough;" *slup*; no, *sluff*. *sloo* or *slou*. Spell "cite;" *s-i-g-h-t* or *c-i-t-c* or *s-i-t-c*. All "right;" but not "rite" nor "write" nor "wright." "Cake," "ache," "take," "break."

Is it a wonder that boys learn to drink and swear and smoke cigarettes, when they are confronted daily with such a d—dashable concatenation of conundrums? Perhaps the best testimony to natural goodness in man is the fact that any boy has ever been saved from utter perversity and degeneration after being subjected to this training in the crooked paths of the evil one. You tell a boy to spell "box," and he spells it. Now, "Socks; *s-o-r*"; no. Well, if *s-o-r* don't spell "sox" what do it spell? Here is the instinct of logic and reasoning.

What does this training to spell do? For years you put the child through a course of practice, not to think and to reason, not to do by system, but to do things like a parrot, by rote. Is it a wonder that so many bright children turn out stupid people? One of my friends, now gone, was wont to wonder what became of all the bright children. The answer is, they have lost their sprightliness in this malodorous slough of despond. Nor is it to be wondered at that the self-made are great. Washington could not spell accurately. Jackson did not spell correctly. Forrest could better fight ten battles than correctly spell an account of one.

Somers, the great English lawyer, statesman and chancellor, spelled "been" *b-i-n*. Macaulay writes that Queen Mary wrote such excellent letters that they deserved to have been correctly spelled. Why were they great? They did not have all their thinking powers drilled out of them in the process of learning to spell. Greatness may possibly survive the demoralization, but it must be with wings singed and cropped, and with incalculable diminutions and drawbacks.

If a man is great with his mind cribbed, cabined and confined by this dreadful, misleading and deterioration of his mental practices, what would he have been, left to pursue the natural and correct processes of the untutored thinker—left to soar with wings unclipped?

Does any one believe that Shakespeare could have written Hamlet or Lear if he had been subjected for years of his childhood's sunny prime to the mental degradation of learning how to spell each of the 15,000 words of his copious vocabulary with letters having no relation to the sounds of the words, words pronounced by no rule, and signified by combinations of signs no one of which has any certain value? Carlyle divided the English people into two classes, by a phrase not exactly worded on the idea of classes 20,000,000, mostly fools. Some more astute and deeper thinkers have in a more formal mode declared that they are divided into two classes: men who think and men who spell. It would, perhaps, be admissible to put in a third class—of those who do both—but the number is so limited that they may be disregarded in the general result; as an infinitesimal is eliminated in mathematical processes.

I must, perhaps, include myself in this category, for I can spell and sometimes I imagine that I can think. But, when I reflect upon that training of the best years of a happy childhood, clouded by that martinet drill in how not to think and how to think cross-wise and sidewise and upside-down and inside-out and topsy-turvy and cross-eyed and crooked and crank-sided and twisted and lop-sided and every wise but right wise, I wonder if I might not have made my mark in the world if all this work had been turned to teaching me to think, or if I had been left simply to the instinct of the child to cogitate logically and correctly, as child nature would have prompted me to do.

WOMEN'S CLUBS AS AN EDUCATIONAL FACTOR.

BY MRS. NEIL W. CAROTHERS, CHAIRMAN OF THE EDUCATION
AND PUBLISHING COMMITTEE OF THE ARKANSAS
FEDERATION OF WOMEN'S CLUBS.

Mr. President, Ladies and Gentlemen:

Led by my earnest love for the cause, and my abiding faith in its grand mission and possibilities, I am here and before you today, in response to a kindly invitation from your worthy president, to testify in behalf of women's club work, which, as I sincerely believe, is, next to the church and the school-room, the greatest factor of this age for good, socially, morally and intellectually. And if second to the church and school, it is only so in the sense that it is the gentle hand-maiden to both.

During a recent visit to my home in Arkansas, of one of the State's most prominent and honored educators, the subject of women's clubs came up incidentally.—or rather naturally, for there are two earnest advocates of women's clubs in our home. During the conversation our distinguished visitor asked of me seriously: "Do you believe that women's clubs tend to make better wives, mothers, house-keepers and church-members?" My reply was that women were only the better fitted for these duties and relations in life by virtue of the very purpose and effect of these organizations. In proof of this, I gave him to read, from the Arkansas Federation Year Book, the report of the Educational Committee, outlining the work for the sixty clubs of the State for one year. This report I will now read:

"Be ashamed to die before you have done something for humanity."—*Horace Mann.*

"It is not so much to our neighbor's interest as to our own that we love him," was said by a wise man. Therefore, it is not so much to our neighbor's interest as to our own that we educate him.

When the education work of Arkansas is varied, practical and vitalizing, great results may be anticipated. Let the Arkansas club women be alive to the necessities of the hour, and join in an earnest unified effort to do positive work for this cause. Merely formulating programmes will leave us at the close of the present Federation year at the starting point. Let us conscien-

tiously strive to accomplish as well as discuss this, the most important work in the present advancement of the State, socially, morally and intellectually. As one means to this end, how many clubs in the State will agree to solicit books and magazines as the nucleus of a traveling library, to be sent into remote sections where countless women and children never see a book or periodical?

The committee ask of the club women of Arkansas the consideration and furthering of the following suggestions:

- (1). Locate, if possible, our educational weakness.
- (2). To provide works of art for the schoolroom.
- (3). Encourage the establishment of kindergartens in every hamlet in the State.
- (4). Stimulate business methods in club women, with respect to prompt correspondence and punctuality in keeping engagements.
- (5). Let interest be focused upon the child as the future guardian of our civilization.
- (6). Encourage music, sewing, and domestic science in our public schools.
- (7). Advocate a chair of pedagogy in State colleges.
- (8). Investigate sanitary condition of local schools, and seek to create higher ideals for home and school.
- (9). Let each club in the Federation establish during the present year at least one traveling library.
- (10). Let each club elect an educational secretary who will, as the point of contact between clubs and committee on education, push this work, and report results to chairman of this committee quarterly.

The committee further recommend the frequent and general discussion of educational topics at club meetings, and suggest the following subjects:

- (1). The educative value of reading for children.
- (2). Study of Arkansas tax and school laws.
- (3). Educational influence and work of women's clubs.
- (4). The training of charity workers.
- (5). The growth of education in the United States during the nineteenth century.
- (6). The educational value of music and the results of compulsory musical instruction.

- (7). The educational value of newspapers.
- (8). The importance of schools for special training in correct composition.
- (9). Abolition of corporal punishment in our schools.
- (10). Cultivate the speaking as well as the singing voice, and thus help obliterate the American voice as recognized abroad.
- (11). The necessity for an industrial institute and college for girls in Arkansas.
- (12). Influence of history and civics in formation of character.
- (13). How does the Arkansas system of education compare with that of New York or Massachusetts?

After reading the report carefully, our visitor said: "The report is excellent, and I should be glad to have every educational association in the State adopt and further the work outlined by your educational committee." This little incident led to my invitation to appear before this educational association as the representative of the Arkansas club women and their work as an important educational factor in the State's progress. On the brightness of that invitation, however, there was one small cloud, about the size and very suggestive of a man's hand. I was informed that no one would be expected to occupy more than thirty minutes; as if a woman could talk thirty minutes and stick to her subject, and the truth.

The work of this earnest organization is divided into seven heads: Education, Household Economics, Legislation, Village Improvement, Kindergarten, Music and Art, and Club Extension —each with a program along practical lines, looking to the advancement of the membership and the general upbuilding of humanity. But no ship, however beautifully planned and well built, is of effective service without a cool head and steady hand to direct its course; and the Arkansas Federation of Women's Clubs need fear no shoals or breakers under the magnetic influence and inspiration of that wise head, warm heart and skillful hand of our worthy president, Mrs. Frances Marion Hanger, of Little Rock.

While the Arkansas Federation is of tender age, having only recently celebrated its second anniversary, much has been accomplished along educational lines. Circulating and traveling libraries and traveling picture galleries have been sent out by many of the clubs. School books, tablets and slates have been

provided for children unable to obtain them. Through the Federation a free scholarship has been secured in the Training School of Domestic Science at Worcester, Mass., and a bright Helena girl is now fitting herself in that institution to teach domestic science in our State.

The Household Economics Committee is working with signal success under the direction of its alert chairman, Mrs. Jennie Beauchamp. This branch of the work is peculiarly misunderstood. Most mothers and wives are already too busy economizing and working out the problem of the loaves and fishes to feel any interest in a development of the subject—supposing at the same time that the word economics refers only to money matters, whereas it relates in this connection to economy of time, strength, nerve and brain tissue. It is the beautiful art of using one's talents and energies to the best possible advantage, and teaches one to perform household duties with ease and grace. Most of the clubs in the Arkansas Federation have incorporated Household Economics in their year's work, and are studying, along practical lines, the best methods whereby system, comfort, happiness and attractiveness may be secured in the home. It oils the household machinery, and turns the "black Monday" in every housekeeper's calendar into "a thing of beauty and a joy forever." Under the improved methods, cooking has become a fine art, and the novice is taught how to prepare and serve a meal and come out without looking like a railway fireman, or a crazy quilt combination of flour, soot and water. It is the fond hope of the Federation to see, at an early day, a chair of Domestic Science established in our State University. Our Legislative Committee, composed of three of Arkansas' most talented and progressive women, presented three bills to the Arkansas Legislature, asking for a Reformatory, a woman physician in the Insane Asylum, and the right of suffrage to women in the election of school directors. While nothing definite has thus far been accomplished, the legislators felt the presence and power of this committee, and the attention of the people generally was directed to these much needed reforms.

The kindergarten has for two years supported a Training Class, and now has five graduates, all of whom have fine positions. Through the influence of the Froebel Association, as a feature of the Arkansas Federation of Women's Clubs, Kindergartens have sprung up all over the State, and the demand for teachers is

greater than the association can supply. Two citizens' free kindergartens opened with the public schools in Little Rock, September 18th, and, some philanthropic citizens have started a kindergarten on the stock-subscription basis, which will give it permanency. Under the influence of the Froebel Association, the Board of Trade and School Board, of Little Rock, and the State superintendent of public instruction, have become enthusiastic kindergarten supporters. And free kindergartens as a part of the public school system of Arkansas will surely become an established fact.

Through the Musical Coterie of Little Rock much has been accomplished in the way of educating the people along harmonious lines, not only in the cultivation of the members, but by bringing distinguished musicians, artists of world-wide reputations, into active co-operation with the committee.

Excellent and practical work is being done by the Village Improvement Committee. Their plan is to interest the municipal boards, and through their officers, to secure cleaner streets, more neatness and care as to residence lots, and better sanitation. Much lasting good has been and is now being accomplished by this committee in the planting of numberless shade trees and the beautifying of public squares. Especially has this work been pushed in Texarkana, under the direction of the city federation.

Through the activity of the Club Extension Committee, the club spirit has broadened and widened in Arkansas until clubs are springing up in every hamlet of the State, from our beautiful "City of Roses" to post office settlements forty miles from any railroad. There, in the woods, women are organizing themselves into associations for the improvement of themselves and the advancement of those around them. Circulating and traveling libraries of well-selected and wholesome books and periodicals have been established. Attractive reading rooms have been fitted up in many of our towns—designed especially for farmers' wives, but where a cordial welcome and cheerful surroundings are free to all who will come. In many of our beautiful cities and towns handsome library and club buildings have been erected by club women, notably in Helena, Pine Bluff, Crawfordsville and Arkadelphia.

Many dreary and aimless lives have been brightened and stimulated by these organizations. Dormant energies and capacities have been aroused, from which will eventually be reaped

rich fruit in the form of a higher standard citizenship, and a more advanced civilization.

When Tennyson, the greatest poet since Shakespeare, in his matchless *Locksley Hall*,—

"Dipt into the future far as human eye could see—
Saw the vision of the world, and all the wonder that would be,
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales—
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nation's airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm
With the standards of the peoples plunging through the thunder storm;
'Till the war-drum throbbed no longer and the battle-flags were furled
In the parliament of man, the federation of the world.
There the common sense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law"—

he was but forecasting that blissful state of humanity, the consummation of which is the sweetest dream and loftiest aim of every true club woman in this land. After all, common law is but human effort to attain the blessed golden rule, and common sense but the application of intelligence to that end.

Aristocracy of worth is no where more emphasized than in club circles, and if nothing else good could be said of women's clubs, the beautiful club spirit pervading this Sorosis band is surely most wholesome in its effort, and worthy of the highest commendation. And I assert with confidence that, of all the social, political, moral and religious influences at work in this land today, there are none so potent as women's clubs and club work in their tendency to obliterate the old and heart-breaking lines of social distinction among women, and substitute in their stead those distinctions which look for their standard to the head and the heart. No prestige growing out of wealth, political position or a long line of creditable ancestors, counts for anything in club station. Any woman with a pure and refined heart and a desire to advance herself and humanity, receives immediate recognition, and can aspire with confidence to the highest honors attainable in clubdom. There are no parlor-cars or reserved seats purchasable with money. Merit, and merit alone, counts among club women. At least this is true of Arkansas clubs, which, the State over, boasts of the culture, refinement and talent of her fair femininity.

That "God hands gifts to some and whispers them to others"

is well understood by the executive committees of the clubs, and a special niche is found for the development and use of each particular style and calibre.

The General Federation of Women's Clubs, confined to the United States, embraces thirty-one State Federations and a membership of one hundred and fifty thousand women. The organization and work, however, is international, as well as national, and the United States today enjoys the distinction of furnishing the international president, in the person of the gifted Mrs. Mary Wright Sewell.

The Arkansas Federation is composed of sixty clubs, as stated, and about twenty-five hundred members, including many cultured women, from ages seventeen to seventy—thus combining the enthusiasm of youth, the balance wheel of maturity, and the ripe experience and richer knowledge of old age. And when each of the sixty clubs pledges itself to the uplifting of humanity along its special line, whether that be art, music, literature, philanthropy, education, or kindergarten, "he who runs may read," what a powerful lever is at work for good, steadily, seriously, persistently, and, wonderful to relate, quietly, in Arkansas, the home of the Arkansas Traveler and numberless Colonels,—the State, richest in undeveloped resources and grand possibilities of all the forty-five now under the sheltering folds of Old Glory.

BRIDGING THE GULF BETWEEN THE HOME AND THE SCHOOL.

BY J. C. WOODWARD, SUPERINTENDENT OF PUBLIC SCHOOLS,
NEWNAN, GA.

The evolution of our civilization has developed five well defined social institutions, the home, the school, the church, the State and the industrial realm. To these we may add the sphere of literature, arts, sciences and philosophy.

Divinely instituted as the center from which all the currents of human activity are to issue and back into which these currents shall pour the wealth of their creations, the home has always been, and must forever continue to be, the granite foundation upon which all the superstructures of civilization must rest.

The center of the home is a little child. Says Dr. Hillis:

"For the cradle, the wheels of industry are to turn. For the cradle, the home is to be made beautiful and rich. For the cradle, the arts and sciences are to be perfected. For childhood and youth, the printing presses must spend day and night. Christ affirmed that futurity is vulnerable through the cradle alone, since by touching the child, parents can reach forward and lay a guiding hand upon the centuries."

Beside this little child in the center of our civilization, is the mother. Christianity has torn from her arms the shackles of domestic slavery. The nineteenth century has elevated her to the intellectual peerage of man. America is leading the world in opening to her the privileges of our highest institutions of learning. To her, "Motherhood has risen far and above the mere bearing of the little life into this port, and has come to mean the guiding of it into a realization of its spiritual self and infinite possibilities."

Behind this home, this child, and this mother, stretches the course of human achievements which have gradually unfolded the leaves of our present civilization. Before this home, this child, and this mother, lies the social trinity of State, church, and industry, touched on all sides by the sphere of literature, arts, sciences, and philosophy. These constitute the world which this child is to enter, whose activities he is to share, whose lines of progress he is to advance through the contribution of the products of his own developed capacities.

Thus the home, cradling the child, looks anxiously forward to his full participation in the affairs of society; while the State, the church, and the realms of industry, literature, arts, sciences, and philosophy look back, with ever increasing demands, upon the child as the future citizen.

The home, unable to afford the child complete development and preparation, seeks the aid and coöperation of State and church. The school is established, and through the school the child must pass to find his place in the larger social units. Here, in the common acceptation of the term, the child must be educated.

What do we mean by education?

We are yet living in the age when the popular notion of education is "book-learning," product at the expense of process. Some time about the age of six, it is believed that the child comes into possession of an empty receptacle dimly recognized as the

mind, and education consists in filling this receptacle with a well-proportioned mixture of reading, writing, arithmetic, grammar, geography, history, "sciences," music, art, and "good behavior." Another popular notion of education may be gotten from a speech which I once heard from a prominent Georgia teacher. He says the teacher's mind is like unto a great tank filled with knowledge, and the pupil's mind is like unto a small empty tank, and education is the process of connecting these two tanks and letting the knowledge flow from the larger into the smaller. Far from being correct, these time-worn notions of education are quite ridiculous.

There are two primary factors in education, heredity and environment. By heredity we mean all that a child is in native endowments and tendencies, which, when properly stimulated, will become active. Environments may be considered under three divisions: First, all the physical forms and forces that surround us. Second, all the activities of our institutional life. Third, the record of man in the past in history, literature, art, science, and philosophy.

Mental development is conditioned upon stimulation from these realms of environment. Education then is the resultant of all these forces operating upon the mind in its formative period.

While all these forces in the child's environment are felt as stimuli in his development, they are not all active in the same degree at any one time. Indeed, the two social institutions most closely and essentially related to the threefold development of the child are the home and the school. The problems set by education fall with equal emphasis upon these two centers, nor can the functions of the one be relegated to the other. While the aim of both is the same, viz., the development of the child in body, mind, and heart; in the hand, the intellect, and the affections; enabling him to live completely the ever-enlarging phases of his life, and fitting him toward maturity for finding his place, rationally and profitably, in the great social whole,—the home emphasizes one set of experiences while the school emphasizes another. The lines of separation cannot be easily nor clearly drawn; but the home stands particularly for the domestic and religious side of life, while the school emphasizes the public or institutional side. Comenius has said: "There must be no breaks nor leaps in education." So there must be rational, sympathetic adjustment of the educational forces as operated from these two centers. The

currents of stimulation issuing from each must meet in the single aim of bringing the pupil to his largest, fullest, freest powers.

The experience acquired by the child in the home and kindergarten must constitute his working force, the relating and interpreting media, which he carries into his school life. Through the ready assistance of the parent and kindergartner, the teacher must quickly and expertly reckon the child's intellectual possessions, the prevailing types of his imagery, his mental activity and endurance, and his physical habits and ability. Likewise the parent should endeavor to understand the methods and aims of the teacher, seek acquaintance with the best modern pedagogical thought, and earnestly and sympathetically join the home with the school forces in the interest of the child.

Under wholesome guidance and proper stimulation on the part of parents, kindergartner, and teacher, at a tender age, below the high school, the child's general concepts, or, as the Herbartians would say, apperception centers, are practically complete in number; and education consists in enlarging, enriching, and unifying these. Education is therefore growth, and this growth is a part of the life process. We would say, in education, have the pupil live the things to be taught. If truth is to be taught, insist upon his living, not simply telling, the truth; likewise have the pupil live honesty, law, and order. Let the soul grow these things into its spiritual body. Then we may say of our schools what Froebel said of his kindergarten: They are the free republics of childhood and youth.

When the virtues of character, developed by education, have been thus completely lived and relegated to the sphere of habit, that is, when wholesome, physical, mental and moral habits have been formed, the foundation of a useful life has been laid. If now the pupil can frame for himself a noble unrealized self, an ideal rich in its likeness to the Christ-life, the greatest end of home and school has been attained, and an altogether worthy life is assured.

Does there exist today this happy adjustment between the home and school?

At present, all of our Southern states have public school systems operated largely by the State. With us the public school system was a forced measure. Several conditions have rendered it unpopular and caused many of our best homes to withhold their sympathetic support. First, the public school system is not a part

of our civilization. Prior to the civil war it was practically unknown in the South. Second, it causes our people in their poverty to pay a large tax for the education of a race of people who have been encouraged to antagonize the spirit of our institutions, thus making it unpopular. Third, it has separated the great forces in education from religious training, with probably the bare exception of the reading of the Bible.

All these conditions have operated in establishing a break in the child's education, a gulf between the home and the school.

In the interest of the child, the home, and the splendid civilization which America, the torch-bearer of political and religious freedom, is working out, let us begin today, in the dawn of the twentieth century, to bridge this gulf.

How can the home and school be brought nearer together?

1. Teacher and parent must come at once to an earnest, sympathetic recognition of the fact that their labors look to a common end, the complete development of the child. Hence the teacher should early visit the home, make kind inquiry of the child to be under her tuition, urge the parent to visit the school and study and criticise the work, and leave the home impressed with the truth that the child has a friend and helper in her. The teacher's note book should contain the gleanings from this call, and these should largely influence her course with the child. I know homes in Georgia where such a visit would be like that of an angel.

2. Basing their actions upon the child's tendencies, desires, habits, and environment, parents and teacher should judiciously seek to control the child's energy in forming wholesome physical and mental habits, noble aspirations, and in living in the purest possible environment in literature, social contact, and business relationships.

3. "No man liveth unto himself." We cannot live apart from our neighbors. If we would bring up our own children in honor and usefulness, we must prepare their social environment by bringing up aright our neighbor's children. There must be community, as well as home and individual, ideals; and these must be the result of study, reflection and formulation on the part of the community. To secure this spirit of unity, the community ideal, the school is to be made the center for parent's meetings, in which the teacher must appear as the active organizing force.

The speakers should be, for the most part, interested locally or in the school. Bring out the home and school problems here, discuss them, build up the weak places, and seek to remove hindrances.

4. In a peculiar sense, the school is the common possession of the community; and besides yielding good returns annually in educating the children, it should carry over a large surplus of school spirit, educational enthusiasm, and community pride. Not only should parents be interested but young men and women should look upon the school as the most dearly prized inheritance of their unborn offspring and lend their most active co-operation in advancing educational spirit and progress. At the solicitation of the teacher, they should form themselves into an educational club or league and set for themselves certain problems,—a school library, school equipment, decoration, etc. People are ready and willing to act with promptness in questions which they understand to be correct and helpful to the common good.

Let the teachers in country, village, and city put themselves in this new channel of life, and a new meaning will be given to our social and educational world.

DEMANDS UPON UNIVERSITY CURRICULA.

BY A. H. PURDUE, PROFESSOR OF GEOLOGY, UNIVERSITY OF
ARKANSAS.

The term university has suffered such abuse in this country that it seems desirable to state that the sense in which it is herein used includes state universities and others of equal pretensions. The American university is an institution with European antecedents, but no ancestry. It has had much to do with the enormously rapid development of our population and resources, but is at the same time, a thing largely incidental to them. It differs from European universities to the extent that our customs, industries, and general civilization differ from those of older countries—just to the extent that American ways of doing things differ from European ways. The universities of Europe had nothing from which to model. American universities have not been modeled after them. Had it been so, they would not have thrived, for the European university is as poorly suited to the rich plains of America as the mountain pine.

The recent phenomenal growth of many of our state universities is due in no small measure to their having conformed to the needs of the times. The writer believes himself on safe ground in stating that the forces which should determine the policy of a university are from without; that the needs of the community which it is organized to meet should determine what the curriculum is to provide for. As conditions and needs change with time, so must curricula. The college curricula of a quarter of a century ago are as inadequate to the educational demands of today as are the horse cars to accommodate the street traffic of great cities. It is further true that universities cannot anticipate future needs. They cannot take on an advanced form and wait for civilization to catch up, for that would very likely take some other route and go by unseen. They cannot put themselves up as beacon lights to guide the progress of the world, for that marches steadily on, asking guidance from nothing.

Universities are only centres about which the best thought of the world collects and is given out. They are the thought *ganglia* of our civilization. They constitute one of several classes of institutions that supply the needs of the times. With our state universities this should be the controlling fact in determining their policy and the content and character of their curricula. The great and rapidly increasing complexity of our civilization has brought a multiplicity of demands upon educational institutions that could not have been foretold twenty-five years ago. The present field of education is a very large multiple of its former size, and the class of educated men now includes many varieties, where formerly there was but one type.

If education is for anything, it is to fit men for the times in which they live. It is to produce men of the world—men of affairs; men who can see opportunities and take legitimate advantage of them; men who know what the times require of them, and meet those requirements; men who are wide awake to the spiritual and material needs of the state. In the light of the above it will be understood what is meant when I say the educated man is an up-to-date man.

It may be somewhat of a diversion from the subject in hand, but I am constrained to say that a severe and, in a large measure, just criticism on some university professors is that they are not men of the world. That professors live largely within the bounds

of the subjects they teach is necessary if they meet their obligations to students and make additions to knowledge. But however devoted to their work, they should not permit themselves to become recluses. They cannot afford to be out of touch with the public. It cannot be gainsaid that, other things being equal, students derive most benefit from those professors who are practical men. The tendency of our government in recent years to go to the universities for men upon important commissions, the purpose of which is to determine intelligent, practical, policies, justifies the statement that college professors may be men of affairs.

In the provisions of a curriculum it should not for an instant be forgotten that the university course of a young man covers four of the best years of his life. The boy in college is often spending the hard-earned money of indulgent parents. In other cases he is sacrificing business opportunities; while, in not a few, he is denying himself the necessities of life, performing menial labor as time will permit, in order to provide for a meagre subsistence. The pleasures of other students are denied him, and he often suffers humiliation. It is remarked that in all cases the earnest, capable student is amply paid for the sacrifices necessary to obtain a college education. I answer: Very true; but universities should not be satisfied with giving the student value received for his time and money, but should give him the greatest possible value for it. There is value to be derived from any course made up from college subjects, but it may be far from the greatest possible value.

In determining the demands upon curricula, it may not be amiss to inquire why young men go to college. Is it for four years of "good time?" Possibly, in a very few cases. Is it to drink from the fountain of knowledge for knowledge's sake? No. Is it to imbibe the wisdom of the sires of old? No. Is it for culture? No. In all my college experience, I have never known a young man to enter the college door for this purpose. Should such a one make his appearance, he would be the butt of all the college jokes, and no teacher would want him as a student, for the raw material of American manhood would not be in him. He might make a graceful figure in the ball-room, but he would never make a governor. Do not understand me to attach no value to culture or to a college course as a means of attaining it. It is culture that determines the true gentleman and refined lady. Cul-

ture gives loftiness to society and makes pleasant associates. But it is only a thing incidental to the educational process, and not an acquisition that comes as an end sought.

The young man goes to college to prepare for the problems of life; the struggle for existence. In most cases it is to prepare for the struggle necessary to satisfy a laudable ambition. Do I hear it said that this is not a lofty purpose? That a young man should have a higher end than the cultivation of the mental athletics necessary to combat with the struggling world? That the aim should be the development of the highest possible manhood? It matters not what the motive in education *should* be. We cannot prepare a college curriculum to meet the demands of an ideal young man in an ideal community. It must meet the demands of the present man, living among present conditions, else he will not patronize it.

Universities are thought of and sometimes defined as intellectual centres, and such they should be. But the intellectual and industrial in our civilization are so closely interwoven that it is impossible to separate them, and the university becomes both in nature. The first universities prepared for the priesthood. Afterward came the demands of other professions upon them; and later the industrial interests presented their claims, with the result that a great many young men now enter the university with the intention of preparing themselves for industrial pursuits. Just here occurs one of the strongest points in favor of liberal support of educational institutions. Honesty and manhood bear the same relation to the educational process that culture does. They are incidental to it. No one can industriously pursue a four years' college course without coming out the better man for having done so. The elimination of selfishness and the inculcation of the principles of honesty and fair dealing of man with man, which will come with the higher education of those engaged in industrial pursuits, is the only hope for the fair adjustment of the country's material interests. In so far as the two can be separated, the university curriculum should recognize both the intellectual and the industrial.

For reasons embodied in the above general consideration, there have been brought into university curricula a wide range of subjects. In the largest of our institutions, the number of subjects offered is limited only by the fact that the money at their command, though fabulous in amount, has a limit. While the

state universities are usually much more modest in their pretensions, it is yet true that they cover a wide field of work. Their curricula provide for such subjects as the classics, mathematics, philosophy, history, economics, rhetoric, English and American literature, the modern languages, zoölogy, botany, geology, chemistry, and physics. Added to this, some offer courses in engineering and agriculture. These subjects are all demanded by the public. They represent no superfluity.

Following the demands of the public are those of the faculty. The professors of the ancient languages rebel if it be suggested that less than three years be devoted to each. The professor of mathematics cannot conceive how a freshman can ever become a rational being without two or three years of the mental drill furnished only by his subject. The professor of history knows full well that nothing but the crudest citizen can be modeled unless history enter largely into the mould. The professor of economics attaches great importance to the problems of state-craft and society, demands all the time from the curriculum he can get, and then wants more. The professors of the various sciences know that the most any student can do in any science in one year is to prepare for the next year's work.

Here occurs the problem in making a curriculum. The State demands a large number of subjects taught and each subject demands a large amount of the student's time, in the contention for which the professors are right. Each subject is viewed chiefly by its own search-light. That this light be strong and penetrating, requires that it be supplied with a large amount of material, the accumulation of which requires time.

So long as the field of college work included only Greek, Latin, mathematics, philosophy, and a small group of auxiliary subjects which differed in different colleges, the arrangement of a curriculum was no problem. But with the multiplication of subjects which promises to continue without limit, while the time occupied for the Bachelor's degree must remain limited, the making of a curriculum becomes a problem over which many controversies arise, but which are not always settled according to merit. The careless manner in which many curricula show evidence of having been prepared and placed before the world as representative of what the student should do during four of the precious years of his life would be amusing were not the consequences so serious. In them the interests of the student are lost sight of, and

the selfish interests of departments become conspicuously prominent. Should a department be modest in its demands, it gets but little; if exorbitant and persistent, it gets much. Just as if a university curriculum could be determined by the selfish desires of individuals!

In the attempt to meet the demands of the multiplicity of subjects forced upon the university, and recognizing that, at most, a student can give attention to only a small number, we have fallen into the habit of dividing subjects into groups, each one of which is intended to represent a distinct line of work, but which really represents no line of work; and, as each group is supposed to possess something peculiarly its own, its fruit is given a distinguishing name; hence the multiplicity of degrees.

Now the group system, as it too often prevails, possesses an element of right and one of wrong. It is right in that it offers somewhat diversified lines of studies and gives the student freedom in choosing. But it is wrong in supposing that groups, if their number be restricted, supply the needs of any considerable number of students, however capable and unbiased its authors. Granted, if you please, that groups, as they usually appear, supply the needs of the majority of students. Granted further that the majority be large. The system is still wrong, if some other plan would be as well adapted to the same large majority and also meet the needs of the small minority. The university which the writer has the honor to serve is working under the three-group system, which I am sure is unsatisfactory to a large minority of our students, and I believe it to be a majority. This is evidenced by the fact that one student in five is taking a special course, though that leads to no degree and deprives him of class, fraternity, and other university privileges beyond those of freshmen. Special courses were discouraged by the Committee on Classification. But students insisted on taking them, because that was the only means of securing what they wanted, and should have; for these students were in most cases persons of maturity. Of those who took the work as required by the groups, many entered protests, usually not without good reasons, against taking all the work required, or against taking it in the order required. To make students follow a course of study which is a result of give and take among departments is a crime against education.

I am thoroughly convinced that the group system as it usually exists, is radically wrong, in that it runs contrarywise to a funda-

mental educational fact and cripples the university as a power for good. It is as if organized on the supposition that all students can be placed in two or three classes according as the groups are two or three in number. If this be true, some schools recognize two distinct characters of the human mind, others three; or it is as if the authors recognize great diversity of original tendencies in the minds of freshmen and seek to turn original bents in a few directions. If this be true, then some schools admit two lines along one of which any mind should be trained, others three, according as the groups are two or three.

Now, whether such curricula are arranged on the ground that the natural powers and tendencies of students are of but two or three kinds, and consequently a limited number of courses supply the needs of all, or whether in the student mind there is great diversity which by the educational process should be reduced to unity, it is difficult to say. My own conviction is that faculties have not worried themselves greatly over the foundation principles on which the structure should rest.

However that may have been, the group system in a limited form is certainly wrong in that it tends to produce types of men instead of men. When an individual conforms himself to a type, or by the so-called educational process is made to conform to a type, he loses his identity, his individuality, and his power for good. We have a type of the politician, the minister, the lawyer, and I am sorry to say, the school teacher. But nobody expects much of a man who is nothing more than a type. He is a molecule that acts like every other molecule of the mass.

It is now recognized that the development with which educators have to deal, and which begins with the kindergarten and ends with the university, should be to the end of producing individuals. Original tendencies should be encouraged. Individual instruction should be carried to the furthest possible extent. Men and not types should be produced. This fact must stand out in university curricula. Until they open up the avenues of thought in all directions and give the student freedom in the choice of his course, their usefulness will be curtailed.

To my mind the nearest approach to this is secured in the multiplication of groups, as is done in some universities. Make the number of groups equal to the number of departments, and let each department require its own and cognate work under the fewest restrictions consistent with uniformity in the general re-

quirements of all. Such multiplicity of groups greatly increases the student's opportunity for work adapted to his needs, makes possible a systematic line of study for each group, and gives the student a comprehensive knowledge of some one subject, but at the same time provides for a liberal education. There are other advantages which limited space will not permit us to mention.

With one exception the work of all departments should be placed on the same footing. The exception is English. No matter what one's calling in life may be, his college course should present the opportunity of becoming acquainted with the best thought of the race, which, crystallized in our literature, is a legacy without which we would be poor indeed. The highest and noblest concepts of which the human mind is capable are therein set forth as ideals whereunto we should reach. For depicting the intellectual, esthetic and ethical, for portraying the duties of man to himself, his fellow-man and the State, in short, as a guide to human action, nothing will equal the literature of our own mother tongue. The requirement to comprehend and use English is universal, consequently its just claim to prominence in our curricula.

But no other subject should be required of all students for a degree. I am fully aware that I have already crossed the dead line and am now under fire. But let me make bold to say that not even mathematics should be required except when a cognate subject of the course chosen. This may seem ultra-radical. But is it? A boy enters college with the intention of becoming a physician, minister, lawyer, or editor. Is mathematics essential to his success? Is it essential to his highest success? Has it any more bearing on his life-work than a score of other subjects? Why force him to struggle through three or four years of it to the neglect of what he needs more and likes better? It is reckless radicalism to discard all that is old in education simply because it is old. But the conservatism that clings to a thing for no other reason than that it is old is just as reckless. I am well aware that mathematics furnishes a mental discipline offered by no other subject. But so does Latin, history, economics, biology, geology. Every subject supplies a discipline peculiarly its own. We all know there are students who cannot learn mathematics except in a parrot-like way. The professions are full of men who never could or never did learn it, but who managed to pass the examinations somehow—they never knew *just* how—after which the

subject was thrown into the junk pile of useless knowledge soon to rust out. Most students like mathematics and would elect it were it optional. For such, it furnishes an excellent discipline. This said, most said; for only a small per cent of the world ever uses it beyond arithmetic. The problems of life are not solved by formulae. While the practical should not be the only aim in education, it must be admitted that, if a college curriculum can give every student what to him is most practical and yet be as educational as the impractical, justice and economy require it to be done.

In this consideration mathematics is given special attention because it is one of the subjects now required of all students, no matter what the degree sought, or the aim in life. But what has been said of mathematics will apply to all other subjects except English.

Only a word concerning the classics in our curricula. That these have been instruments of the greatest educational value, all concede. It is further admitted and ardently desired that they remain such. Those capable of speaking, claim that Greek is the most perfect language ever known to man. Consequently its value as a language fully entitles it to a place. Added to this is the greater value of a noble literature representing the flower of an early civilization. Besides the strong historic and literary merits of Latin, there is the further claim of its having been a great contributor to our own language. All honor to these time-honored subjects! No one would relegate them to a secondary position. But they can no longer claim a monopoly of the educational process. The field of education is as broad as the universe. It is as comprehensive as infinity. In it is included the study of the human race from the individual to the state; from the past to the present; from the brute to civilized man; from the cave to the mansion; from the naked savage to the beautifully adorned lady; from the canoe to the steamship; from the trail to the railroad; from the rude village to the great city. It includes all this and the hundreds of vexing problems that have arisen and must spring up with the increasing needs of man and the complexity of his relations—problems that must be solved. It is not putting the matter too strongly when I say that the only agent in their solution is to be the university with history, economics, and sociology as the principle aids.

Aside from the humanitarian subjects, which have for their immediate purpose the improvement of the race, there are the

various industrial subjects embraced under the head of engineering, which have added so much to our comfort and material and intellectual progress that their value is beyond estimate, and which are as educative as any line of work. If any one doubts this, let him compare the engineering graduates with those of other departments after ten years' experience out of the university.

Then there is the great world of nature covered by the sciences. To nothing else are we so indebted for the liberation of thought, to say nothing of the material good they have brought us. They supply a realm for intellectual exercise, only the borders of which will be explored, though time extend to eons and the human mind attain gigantic powers. The numerous and far-reaching problems they open up can only in a slight degree be comprehended by scientists themselves.

As instruments of education, the sciences take second place to none. Through the printed pages of English, the classical scholar looks into the past and sees a long line of thought and language development which is obscure to others. But the scientist views the landscape and, through it, reliably interprets a long series of physical changes, which in their enormity and the amount of time required are appalling to the classical scholar. He cannot comprehend them, neither is he expected to. His work is with the classics. Our pigmy minds and ephemeral lives confine us all to small worlds. But is not the power to view a brain and know the process of cell-division by which it came to be a brain as enviable as the ability to conjugate Latin verbs? Does not a knowledge of the evolution of our continent do as much toward the liberation of the mind as the translation of Greek verse? Is not the power to work out a problem in nature as much to be coveted as the ability to write a poem? Is not a Lord Kelvin worth as much as a Kipling?

Let it be understood that I am not contending for any supremacy of the sciences over the classics. I am pleading only that they be put on the same footing; for curricula to remove the restrictions the classics frequently impose; for the atmosphere of universities to be as conducive to the sciences as to the classics; and for the student to be left free to select his own course of study. The above conditions are too frequently wanting. Our best students, as a result of home and preparatory training and

under the influence of tradition, fall into the classical course—the course that furnishes recruits least needed by the world, for the ranks are already full. It has seemed to me that many students avoid the sciences because they are not considered exactly genteel. If so, this is a point of great weakness, for education is in poor company with pseudo gentility. The association of the two means the decay of the former.

The extended group system is opposed on the ground that it does not furnish the general education students should receive during the first two years, and that freshmen are not capable of choosing among the groups. Concerning the first of these objections, let me ask what in this day constitutes a general education? What subjects bestow it? What agents of thought make men suited to these times? Are Greek, Latin, and mathematics any more general than German, English, and history, or any one of a dozen other groups that might be proposed? Remember that educational demands were never before what they are now. When the recognized field of human action is so broad, who is able to specify what subjects furnish a general education? Concerning the objection that the student is incapable of selecting his own course, let me say that the very fact that a dozen or more groups are offered from which he must select is, itself, education. A great responsibility to himself confronts him and he is made to assume it. He is compelled to give himself and the groups a close examination and determine which group he most closely resembles. The one most similar to himself is the one into which he can make the greatest growth. It is the soil on which he can thrive. He may not determine what is best suited to him, but he will come nearer doing so than any one else. Should a mistake be made, it would better be done by the student than the faculty.

The logical outcome of such a curriculum as here proposed is to limit the number of degrees to one. Even with a large number of groups, the number of electives must remain large, especially in the junior and senior years. The entire plan results in such a diversity of subjects pursued by different students that all a degree can represent is four years of university work. The granting of more than one degree represents a distinction of work that does not exist where the elective system prevails to any extent. But there is a further reason for restricting the degrees granted. With the traditional Bachelor of Arts degree there is associated a

glamor that attracts students as the nocturnal light does insects. They congregate around it, not because it emits the light best suited to their vision, but because that degree was conferred upon the grandparents, parents, and preparatory teachers. In most cases these antecedent persons received the degree in schools where no other was granted. If science was taught at all, it was only the rudiments, from the meaningless pages of poor text-books, and usually by teachers who never saw inside a laboratory. It is no wonder that persons fed on such dry husks acquired a dislike for science and attach little importance to it in education. But the methods of a generation ago no longer prevail. The science teachers of universities today are full to overflowing with their subjects. Their energy and enthusiasm, prompted by a love of their work, has no bounds. Text-books are used as incidentals, but their teaching is first hand. It is this that has rejuvenated education. Had it not been for the influence of science upon our universities, they would be little more than corpses of the past, and as little in touch with the world as convents.

Our best prepared students come from educated homes; but theirs is the education of twenty-five and fifty years ago, which, with all due respect and a consciousness of the greatest indebtedness, we must confess was restricted as compared with that of today. So long as traditional ideas influence the students of the present, so long will universities fail to do the greatest good to students and the public at large. If a student is inclined toward the classics, I would be the last to divert him from them; but if his natural tendencies are in other directions it is a great waste of energy for him to spend time upon the classics for no other purpose than that of having B. A. attached to his name. It is my full conviction that universities could take no greater step in educational advancement than to limit the number of degrees to one, thereby removing the restrictions of tradition and giving the student full freedom in selecting his course.

VOLUNTARY ELECTION VERSUS REQUIRED STUDIES.

BY DR. J. H. RAYMOND, PRESIDENT UNIVERSITY OF WEST VIRGINIA.

Fellow Teachers:

I have the honor to present for your consideration what I believe to be the most important principle in education, the principle of voluntary election of studies by the student himself. This principle is based upon the proposition that no two people are alike; that any attempt to make people alike, must result in total failure, and if it could succeed, would prove a calamity to the race. In the lowest races, individuals are somewhat alike. The higher the race, the more unlike are the individuals composing it. In the highest races, each individual is, and must always be, unlike every other individual. The most highly developed individuals are most unlike other people. Education tends to diversify society; and if any man, in the name of education, tried to force the race or any part of it backward into primitive uniformity, that man proves by that action that he is not a help but a hindrance in the work of human development.

What is education? It is the development of the mind and soul. It is life. It is power. That education is fullest, completest, best, which most entirely develops the powers of the man or the woman; which opens the eyes to new truths; which keeps the mind alert and active; which stimulates and refreshes. This is ideal education; this only is education; and it is found only where the faculties are permitted to unfold freely in an atmosphere of absolute intellectual liberty.

What a change has taken place in our conception of education during the past few years! How changed indeed, are all of our conditions of life! With the development of modern science, with the marvelous utilization of the natural forces, with the whole current of modern life sweeping toward scientific achievement, is it any wonder that the fundamental conception of education is being affected by the spirit of the age? Education must conform to the conditions of the time. It must meet the demands made upon it by the needs of the time—a time filled to the brim with scientific, historical, literary discovery. Hence today we are coming to see that education must not array itself in inflexible

forms, rigid, inelastic. It must be plastic, bending to the need of each individual mind. In recognition of the needs of various minds, we have the elective principle, the principle of choice,—the most far-reaching principle yet enunciated in education.

The elective system (to define this plan of education in exact terms), is the system under which each student selects for himself the studies which he shall pursue. This is not a new idea in education, though some seem to think so, and deeming it new, refuse to see its unquestioned superiority over the system of prescribed studies. Every college and university which has any standing whatever, has more or less elective work. Harvard, Cornell, Leland Stanford, the State University of Indiana, and I am now glad to be able to add West Virginia University, allow the largest liberty in choosing work. Seventy-five years ago, the elective system began to develop at Harvard, and during the marvelously progressive administration of Chas. W. Eliot, for the last thirty years, it has had practically no restraints. President Eliot of Harvard and President Jordan of Leland Stanford, have been the pioneers in furthering this principle.

Let me, to begin with, cite the objections usually urged against the elective system, and comment briefly upon them.

1. The opponents of the elective system, (chiefly teachers of Greek and Latin), insist that Greek and Latin will be excluded from the college curriculum if students are permitted to choose their own courses. Such fears are wholly unfounded. Greek and Latin will be elected, though not by so large a proportion of all students as have studied these languages in the past. Under the old system, in order to get the degree of A. B. a student must devote a large part of his time to the study of the dead languages. It was urged, is still urged by teachers of Greek and Latin, that no other studies could give the requisite discipline. This opposition perhaps is only natural. Greek and Latin have long been held in reverence for their traditional prestige, and also because they have usually been better taught than other studies. Yet those who have penetrated beyond the mere external forms of Greek and Latin into the life and feeling of these ancient peoples, are few, because most of those who have been forced to pursue these studies have not been fitted, either by ability, environment, or inclination, to become classical scholars. Many students who might have developed scholarly tastes in science, literature, or history, have been driven entirely away from scholarly pursuits by

being early forced to swallow unpalatable doses of Latin and Greek. It is a significant fact that when the Committee on College Entrance Requirements reported to the joint session of the department of higher education and secondary education of the National Educational Association at Los Angeles, last July, those who voted against the adoption of the report were principally teachers of Greek and Latin. Their opposition arose from the fact that the report of the committee was based upon the principle of election in high school courses, and recommended the acceptance of substitutes for Greek and Latin for admission to college.

The fear that Greek and Latin will under the elective system be studied by a smaller proportion of students in college and preparatory will, no doubt, prove true, especially as to Greek. But what of that? I see no reason to fear that students will suffer mental poverty if they elect liberally of the modern languages or history or science, to the neglect of the ancient languages. Why should they? Who can be an infallible judge of the comparative disciplinary powers of Greek and Latin, and physics and history? Does not each study, faithfully and diligently pursued, yield its own rich reward in knowledge and discipline? What kind of mental food or discipline does that mind receive which is forced, day by day, to devote itself to studies absolutely repellent to it—forced, not by its own understanding of the advantages of pursuing such studies, but by a vaguely apprehended, superior power which brooks no contradiction? Of students under such a system it may be said, "Theirs not to reason why, theirs but to do and die."

But the fact is that under an elective system the intellectual life is so stimulated, and so many more persons are brought within the circle of educational influence, who have under the old system been repelled and driven away, that Greek and Latin will not suffer. Not so large a proportion of all students will study Greek; but there will be more students in our colleges, and of this larger number a goodly proportion will be drawn into the Greek classes. Our experience at West Virginia University proves this. Last year, under the old system of requiring a certain amount of Greek and Latin, we had thirteen classes in these two subjects during the fall quarter. This year, under our newly adopted elective system, with absolutely no required studies whatever, we have sixteen classes in these two subjects. These are the results then: thirteen classes in the classics under a required

system; sixteen classes under an elective system. And the work is done with enthusiasm and earnestness. There are practically no laggards in the classes,—no dead lumber, no drags. Each of our students elects a study as his major or principal subject, in which he does at least three full years work, five hours a week, and writes a thesis, before graduation. In the list of twenty-four subjects which our students thus elect as majors, Greek stands fifth and Latin sixth; and if we omit civil engineering and law, which are technical or professional subjects, we find that among the purely cultural subjects Greek stands third and Latin fourth,—English and philosophy being the only two culture subjects which are chosen as majors by a larger number of students than Greek and Latin. This does not indicate that Latin and Greek will be unduly neglected. But even if Latin and Greek were to suffer, the elective principle would still be worthy of all acceptance. The intellectual life is worth everything. If any particular studies dwarf or kill this life, so much the worse for the studies. "The life is more than meat; and the body is more than raiment." "The letter killeth, but the spirit giveth life."

2. But, opponents of the elective system urge, students are not capable of judging what is good for them. It is far better that they take what is planned for them by experienced instructors, than to follow their own caprices. On this point, President Eliot of Harvard declares: "A well instructed youth of eighteen can select for himself a better course of study than any college faculty, or any wise man who does not know him and his ancestors and his previous life, can possibly select for him. In choosing his course he will naturally seek aid from teachers and friends who have intimate knowledge of him, and he will act under the dominion of that intense conservatism which fortunately actuates civilized man in the whole matter of education, and under other various safeguards which nature and not arbitrary regulations provides. When a young man whom I never saw before, asks me what studies he had better take in college, I am quite helpless, until he tells me what he likes and what he dislikes to study, what kinds of exertion are pleasurable to him, what sports he cares for, what reading interests him, what his parents and grandparents were in the world, and what he means to be. In short, I can only show him how to think out the problem for himself with such lights as he has and nobody else can have. The safest guide to a wise choice will be the taste, inclination and special capacity of

each individual. Hence it is only the individual youth who can select that course of study which will profit him, because it will most interest him. The very fact of choice goes far to secure the coöperation of his will."

On this same point, President Jordan of Stanford University declares that "the average student finds a better course of study for his own development and his own purposes, than any consensus of educational philosophers can possibly make out before becoming acquainted with him."

We too often leave out of account the fact that students have at all times competent advisers in shaping their courses, in instructors who should endeavor to put themselves in touch with the personalities of those whom they are endeavoring to guide. Yet even when left alone to form a choice, the average student with a fondness for some one study will make for himself a course which cannot fail to develop his aptitudes. Shall we permit the dead hand of the past to crush every germ of new life? Not under such a system have our John Stuart Mills, our Herbert Spencers, our Abraham Lincolns, been produced. Not by such a system will this fateful new century which is so close to us be glorified. No dead level of mediocre uniformity in the elements of a few traditional subjects will make the twentieth century greater than all its predecessors. If the coming century is to be instinct with high and noble life, it will be because ancient prejudice has been disregarded, and because the living are no longer ruled by the dead.

"We, the heirs of all the ages
In the foremost files of time,"

must not skulk to the rear, and hide behind the dark shadows of our predecessors. If we indeed stand upon the shoulders of those who have gone before us, let us hold our heads up like living men and women, high in the clear sunlight of heaven and draw our inspiration from the present, and turn our faces to the future, hospitable to new thoughts, new ideals, new aspirations, new ambitions, which shall make our future better than our past.

3. But again, we are told, it may be all right for the mature student to choose his own course of study. But the elective system is not for "children." A very young student cannot possibly have judgment enough to choose a course of study wisely. How should a boy of fifteen, say, know what he wants to do in the world, and hence what he wants by way of preparation?

Pray, tell me who *is* to know if the boy does not? Does the teacher, who sees him only a small part of each day, know? Does the parent know? The time is gone by when an intelligent father forces his son to study medicine or law or theology, against the son's will. Experience has demonstrated that dreary failure is inevitably the result of such compulsion. It must be left to the son himself to decide what he will do, and what he will do depends entirely upon what he wants to do. Does not even a boy of eight years old know what he *likes* to study? Does not every child who has an aptitude for science reveal it in every act and every habit of life? Will he not tell you more about the life of the birds of the air, and the little beasts of the field than you yourself know? Can he not tell you little peculiarities and eccentricities of which you are totally ignorant? I would trust that boy every time to select his own course of study. He would revel in all the science he could get hold of, and come out a first-class thinker, a trained scientist, provided other people would keep hands off and not force him to swallow something which he loathes and abhors. You can reason with that kind of a boy. He will believe you when you tell him that in order to make his favorite line of work complete and rich, he will need French and German to help him later to read the best scientific literature, and he will elect French and German. He will be willing, too, to know enough of Greek and Latin to make plain to him scientific terms. In short, a capable adviser would start such a boy on the right road at ten years of age, and the result would astonish one who did not know what a boy is capable of who follows his intellectual inclination. Do you know a student who from a child has been absorbed in history, who has revelled in tales of chivalry, who has thrilled at deeds of valor? Let such a child wander undisturbed through the fields of history. He will get every bit as substantial discipline from the study of history as from anything else, and by-and-by he will be glad to be directed to political science, and economics, and sociology, and anthropology, and ethnology, and so round out his loved study with whatever is related to it. Believe me, if a child loves a study, he should be indulged in it and allowed to carry it on to the utmost limit. Every young person must know enough arithmetic to help him to carry on the necessary transactions of life, and this he will soon find out and be anxious to acquire it. But if your boy fairly hungers and thirsts for history, and cordially hates mathematics, why embitter his life by continually keeping

before him the dragon of "figures," when for the life of him he cannot get up any enthusiasm for the higher processes of mathematics? Let us remember that Charles Darwin hated mathematics, and could do nothing with it; yet as a scientist and thinker he stands at the very front, and his researches have revolutionized all science and philosophy. Remember, too, our own Emerson, whose mind absolutely refused to fathom the mysteries of mathematics, and who has nevertheless left us a legacy of thought whose value cannot be measured by the most profound of the mathematicians. John Locke said, "The mind has sympathies and antipathies as well as the body; it has a natural preference often of one study before another. Generally it is better to follow the bent and tendency of the mind itself, so long as it keeps within the bounds of its proper business, wherein there is generally latitude enough. By this means we shall go not only a great deal faster, and hold out a great deal longer, but the discovery we shall make will be a great deal clearer and make deeper impression upon our minds. The inclination of the mind is as the palate of the stomach. That seldom digests well in the stomach or adds much strength to the body, that nauseates the palate." Men and women fall by the way-side in their intellectual career, give up the brightness of a scholar's life, with all its promise of happiness and usefulness, because some dragon of mathematics or ancient languages barred the way to the enchanted land of knowledge. It is an error, a wicked, unpardonable wrong, this making students do what they hate to do, for some fancied good that will accrue sometime. What right have you or I to keep an education away from any young man or woman, or from any *child*, on the ground that they have not endured all sorts of disagreeable intellectual cramming first? To force a boy's mental life into uncongenial channels is to make him hate all mental life,—to kill him intellectually. To lead him into a congenial, happy life of mental effort is to render him an invaluable service. Prescribed studies kill. Voluntary studies give life. That way madness lies. This way is eternal life.

By no means should the elective system be confined to colleges and universities. If voluntary election is a good thing, the high school student should have the benefit of it.

The elective system is coming to hold sway in the best secondary schools in the country, because it is coming to be understood that even children have their intellectual rights. For this

same reason, entrance requirements, which once rose like gates of brass before boys and girls, are coming to lose their rigidity, and become transformed into just recognition of thorough work done. *Substitution*, not *exclusion* is the new plan of admitting the student to college. What matters it what studies the student has pursued, providing he has done well what he has done? President Eliot, in speaking of the rigidity of courses of study for boys and girls, says: "This is precisely the method followed in Moslem countries, where the Koran prescribes the perfect education to be administered to all children alike. The prescription begins in the primary school, and extends straight through the University; and almost the only mental power cultivated is the memory. Another instance of uniform prescribed education may be found in the curriculum of the Jesuit colleges, which has remained almost unchanged for four hundred years, disregarding some trifling concessions made to natural science. That these examples are both ecclesiastical is not without significance. Nothing but an unhesitating belief in the divine wisdom of such prescriptions can justify them; for no human wisdom is equal to contriving a prescribed course of study equally good for even two children of the same family, between the ages of eight and eighteen. Direct revelation from on high would be the only satisfactory basis for a uniform prescribed school curriculum. The immense deepening and expanding of human knowledge in the nineteenth century, and the increasing sense of the sanctity of the individual's gift and will power, have made uniform prescriptions of study in secondary schools impossible and absurd. We must absolutely give up the notion that any one set of human beings, however wise and learned, can ever again construct and enforce on school children one uniform course of study. The class system, that is, the process of instructing children in large groups, is quite a sufficient school evil, without clinging to its twin evil, an inflexible program of studies. Individual instruction is the new ideal."

4. But, some one says, who is to prevent a very indolent student from sliding along a smooth and easy course through college, revelling in "snap courses," and idling away his time, and then, undeservedly being crowned with the same degree that is won by the industrious, conscientious student?

To this there is but one answer. Shall we shape the policy of an institution to meet the needs of the idle and vicious, or to meet the needs of promising students hungering for the best we can

give them? Have we any right to be intellectual policemen or task-masters for the sake of a few idlers? The university must minister to the deserving, the industrious, the ambitious, the capable. It must shape its policy for them. It is not primarily an asylum for the feeble-minded. We have other institutions for them. If the university also serves the intellectually dishonest, the mentally indolent, well and good, but it must do this incidental service without taking from the rights of the superior intellects. We dare not sacrifice the best minds for the inferior minds. To quote President Eliot again: "A uniform curriculum, by enacting superficiality and prohibiting thoroughness, distinctly sacrifices the best scholars to the average. Free choice of studies gives the young genius the fullest scope, without impairing the chances of the drone and the dullard."

It is to be remembered that the drones and the dullards and sluggards flourish under the system of uniform prescribed studies,—indeed, in many cases, if not in all, they are the products of that system. Forced to study distasteful subjects, they rebel, and become dead lumber in the class. Many such are utterly lost to learning; but many others, like John Lothrop Motley and Frank W. Gunsaulus, carving out for themselves an elective system, boldly neglecting the rigid requirements laid down by an all-wise college faculty, surreptitiously carry on a line of study under their own guidance in their own rooms, without leave or license from constituted authority, and without help of experienced teachers, and nevertheless achieve finally a splendid success, in spite of their college reputation. I am convinced that most dullards in college are dullards because they cannot study what they are interested in and adapted to. As for the hopelessly dishonest or dull, the elective system will not hurt them, and the old system will not help them. But most of this class of students are the products of a system which tries to make all students alike,—a wasteful, illogical system, utterly opposed to reason and experience. And here let me repeat "an educational allegory," by Aesop, Jr., which I saw in a recent number of the *Journal of Education*.

"A long time ago, when the animal creation was being differentiated into swimmers, climbers, fliers, and runners, there was a school for the development of animals. The theory of the school was that the best animal should be able to do one thing as well as another; and if there was an apparent aptitude in any

given animal for doing one thing and an apparent inaptitude for doing other things, the time and effort should be spent upon the latter instead of the former. If one had short legs and good wings, the attention should be given to running so as to even up the qualities as far as possible. So the duck was kept waddling instead of swimming, the pelican was kept wagging his short wings in the attempt to fly, the eagle was made to run and allowed to fly only for recreation, while maturing tadpoles were unmercifully guyed for being neither one thing nor another.

All this in the name of Education.

Nature was not to be trusted in her make up of individuals, for individuals should be symmetrically developed and similar, for their own welfare as well as for the welfare of the community. The animals that would not submit to such training, but persisted in developing the best gifts they had, were dishonored, called 'narrow-minded' and 'specialists,' and special difficulties were placed in their way when they attempted to ignore the theory of education recognized by the school.

No one was allowed to graduate from that school unless he could climb, swim, run, and fly at a certain prescribed rate. So it happened that the time taken by the duck in learning to run had so hindered him from swimming that he was scarcely able to swim at the prescribed rate; and in addition he had been scolded, threatened, and ill-treated in many ways so as to make his life a burden, and he left school humiliated, and the ornithorhyncous could beat him, either running or swimming. Indeed, the latter carried off the prizes in two departments.

The eagle made no headway in climbing to the top of a tree. Though he showed he could get there just the same, the performance was counted a demerit, as it had not been done in the prescribed way.

An abnormal eel with large pectoral fins proved he could run, swim, climb trees, and fly a little; he was made valedictorian."

And now, what are the results of the elective system, on the student, on the teacher, on the college, on society? Let us see what the elective system has done for the student.

1. He brings to his work zeal and enthusiasm, hearty appreciation of his opportunities, and a delight in doing his work. What one loves to do, he does well. When a student plunges into science because he loves it, because his curiosity to know the mys-

teries of natural forces is an over-mastering passion, be very, very sure he will not have to be urged and coaxed and driven to do what he does well. He will gain knowledge and power. He will work out his own salvation a great deal quicker than you can do it for him, and he will make a first-class scientist out of himself as naturally as a flower opens to the light of the sun.

2. The awful ogre known as "not passing" is banished from the life of the student who elects his work. Who ever heard of a failure to pass in a study in which one is deeply interested? It is the work we dislike which we postpone doing, and finally either do not do at all, or do badly. Doing work we love to do, brings joy with it. In the bright lexicon of the student under the elective system there is no such word as "fail."

3. From doing one thing thoroughly and well, a student learns to do other things well. One study mastered, all other studies are easier of mastery. Every classical student knows that Latin once thoroughly studied, French, Italian, and Spanish, are mere play. Work well done in one science, makes research into other sciences easier. Some people talk as if it were necessary to begin every branch of learning under the sun before the college course is ended, for fear the hapless mortal will never learn anything more when he goes out from under the fostering care of the college. This is unreasonable. With the conquest of principles pertaining to one field of work, every other field becomes easier of mastery. If your son has, during his school or college life, become thoroughly interested in some one subject, and has been able to get far enough along in that subject to know it beyond its mere elements, as he may under an elective system, depend upon it, his mental life is assured. He will go on from one portion of the field to another, conquering and to conquer, and long after the machine-made boy has totally forgotten the modicum of hated learning forced upon his unwilling mind by a straight-laced, rigid system of prescribed studies, the rationally trained youth will be "still achieving, still pursuing," and will never settle down into the sordid, unintellectual life into which the machine-made boy usually falls at once upon leaving school.

The elective system enables the student to find his life-work. Long before he has finished his university course, he will have discovered what he can do and what he cannot do, and he will not be likely to enter for a life-work, any department where he knows he will be a failure. He will have had time to test his likes

and dislikes, and will be well on the way to a work which he wishes to do permanently before he knows it.

4. The mere fact of choosing his studies makes a student thoughtful, gives him a sense of personal responsibility, develops his moral and intellectual character. If our educational system has for its object the making of parrots or machines, then the prescribed curriculum is the right plan. If, on the other hand, our object is to develop thoughtful, self-reliant, progressive men and women, the prescribed curriculum is utterly wrong. In China and Turkey the curriculum system of education is supreme. Woe to any hapless student or teacher in those countries who dares to suggest any change. And the result is—well, the result is China, the result is Turkey. If we want China or Turkey here, let us taboo the elective system, for it will not produce a China or a Turkey.

If the elective system has powerful effects on the student, so has it on the teacher. The elective system will produce better teachers. It will produce scholars, trained thoroughly in some special line, who will come to their work filled with an appreciation of the possibilities and the richness of their respective subjects,—enthusiastic, zealous, abreast of the times, conscious of their opportunity. As President Hyde, of Bowdoin College, says: "We are not in serious need of *numerical* reinforcements in the profession of teaching. We are sadly in need of *scholars* who have carried their studies far into the outer circles of human knowledge, and are willing to come back into the smaller circles, and make the abstract and general terms which education deals with in the lower stages, luminous with the light which comes from accurate, special knowledge. As Emerson says: 'He that will do anything well, must come to it from a higher ground.' Unless one has gone in his own study far beyond the point at which he undertakes to teach, no elaborateness of method or outfit of pedagogical theories and devices will save his teaching from being dull and dry and dead."

The elective system is no respecter of teachers. It sifts with relentless hand. The teacher who is dull and unattractive; who displays no vitality in his subject or in his manner of teaching his subject; who has not kept abreast of the times, either through ignorance or indolence, must expect to see his pupils drop from him one by one like the leaves from the trees in the blasts of winter. You say, "The subject is dry. The teacher is not to blame."

But the dryest subject may be made to scintillate with wonderful attractiveness in the hands of a master. How often must we have the truth forced back upon us that students get more from their *teachers* than from *libraries*, either for good or for ill. Professor Martin, supervisor of the Boston public schools, in advocating free election in the high school course, says some things which might apply as well to the university professor as to the high school teacher: "It might be a healthy stimulus if the size of a class in any high school were made to depend upon the teacher's power to attract students. It might have a good effect to find one teacher in high school to whom the scholars flocked as Abelard's five thousand students thronged his halls in Paris centuries ago, drawn by his learning and eloquence and enthusiasm. I am sure," continues Supervisor Martin, "it would not do any harm if some instructors should find their classes deserted. Something like this happens in the German universities. I heard the story lately of a German professor who gave his lectures day after day, with a single man in the room, and not until his course was half through, did he ascertain that it was a deaf and dumb beggar who had come in there to get warm."

Now there are usually a few deaf and dumb beggars in every college, and they may for a time continue to frequent the class-rooms of Professor Dryasdust in order to get warm or for some other unintellectual purpose; but eventually it will be discovered that Professor Dryasdust has only deaf and dumb beggars, and eventually even those deaf and dumb beggars will find it just as comfortable and far more interesting in the lecture rooms of other professors, and Professor Dryasdust will be totally neglected and finally eliminated, or else he will make haste to transform himself into a life-giving fountain of usefulness. Natural selection is a relentless force, but its effects are beneficent.

The elective system has invariably proved a blessing to the life of the college which has adopted it. Professor Ladd, of Yale, commenting on certain changes looking toward a wider liberty remarks: "The students have responded with unexpected wisdom and manliness to the new trust which has been placed upon them." Professor Geo. H. Palmer, of Harvard, says: "Election invigorates the springs of action. Formerly I did not see this, and I favored prescribed systems, thinking them systems of duty. That absence of an aggressive intellectual life which prescribed studies induce, I, like many others, mistook for faithfulness. I no longer

have any question that for the average man, sound habits of steady endeavor grow best in fields of choice."

President Jordan, of Stanford University, in a personal letter, says: "No one who has ever seen the elective system thoroughly tried, can have the slightest doubt that it makes for better scholarship, better men, and a more worthy condition of things all around."

Professor Richard G. Boone, of the University of Indiana, declares that the elective system, followed there for many years, has (1) "Improved the student body by relating the culturing process to a well-defined and interesting motive. (2) It has improved teaching through the attractive force of interested listeners. (3) It has rationalized deportment, in that it has dignified the *motives* of students. (4) It has discovered unexpected ability among students, furnishing at the same time opportunity for its encouragement. (5) There is an obvious tendency toward the obliteration of class distinctions, and their accompanying antagonisms."

Can we trace the effect of the elective system of education on the entire community, on society at large? Yes. In so far as the system works to a more highly individualized race, so far is it good and only good. Then, too, in reaching out and touching those who might never come to a university were it not for its beneficent conditions, the elective system has proved an inestimable blessing to the community. As President Jordan says in the letter already referred to: "No institution that ever gave the elective system a trial, ever went back upon any part of the system. You will find it justified by the great increase of the number of pupils who can make something out of a college education. As a consequence, people will have a higher appreciation of what a college means. It is not that the elective system attracts from other colleges, but because it brings the work of the college within the range of a new class of students."

After all, the strongest argument for the adoption of the elective system is, that it has proved so successful where it has been tried. In West Virginia University, the results have been identical with those obtained at the University of Indiana, at Harvard, at Leland Stanford. A rather interesting incident proves the heartiness of its adoption by the student body of our university. Some weeks since, one of our literary societies, looking about for some subject to discuss, hit upon this one: "Resolved,

That the elective system, as adopted by West Virginia University, is productive of better results than the former system of prescribing a large amount of the work for a degree." Attempts were made to get supporters for the negative. But no one could be found to support a dead proposition. So the debate was declared off! And this in a literary society which boasts many members so well trained in debate that they can prove any side of any question and demonstrate the blackness of white or the deadness of life itself!

The tendency today is all toward complete freedom in the choice of studies. The best universities on the continent of Europe now give complete freedom as to courses. At Oxford and at Cambridge there are practically no barriers to election. In the United States, all the tendency is toward election. This wide freedom seems to trouble many good souls. Frequently it is the graduates of an institution who are most opposed to any change whatsoever, their invariable plea being that they love their *alma mater* so well that they do not wish her to deteriorate. This remark is so frequently made, and is so palpably wide of the mark that President Eliot sagely commented on it at a large educational gathering in New England. He said: "It is a queer kind of love, to be sure. It is a love that does not wish the *alma mater* to change, that wants her to remain just as she was." He then told what Robert Louis Stevenson once said of the University of Edinburgh, where Stevenson had studied. Stevenson mournfully said: "It has doubtless some remains of good, for human institutions decline by gradual stages: but decline in spite of all seeming embellishments it does. And what is perhaps more singular, it began to do so when I ceased to be a student! Thus, by an odd chance, I had the very last of the very best *alma mater*. The same thing I hear (which makes it more strange), had previously happened to my father, and if their good deeds do not die, something not at all unsimilar will be found in time to have befallen my successors of today!"

We teachers are conservative. It costs many a pang to let go a cherished method and time-honored prejudice, and take to one's heart reform so radical. We too often obstinately hold on to our opinions in the face of facts overwhelmingly convincing. A certain university extension lecturer criticized a paper written by one of his class on Charles I. The paper was full of ardent feeling, and also of incorrect statements. The writer of the

paper was a high-spirited young woman who resented the lecturer's criticisms, and wrote him in reply: "Sir, you may harry my facts as you like, but for my opinions I would gladly die!"

So it is with many teachers regarding the elective system. The facts are before them, verified by experience, and are all against them, but they beg leave to die for their opinions rather than relinquish them—opinions formed by the power of tradition and ignorance of the needs of the human mind,—clinging to conceptions of education outworn long ago and rapidly being cast off as new visions of the value of life and the possibilities of the human mind dawn upon us. "Education," says Dr. Hamlin, "involves a continual letting go the less, that one may get the greater." May we not let go the less, this arbitrary forcing all human minds to run in the same groove, whether they will or no,—that we may grasp the greater, this rational, natural, gradual process of development?

THE BUSINESS COLLEGE AS IT SHOULD BE.

BY B. B. JONES, PRESIDENT OF LEXINGTON, (KY.) BUSINESS COLLEGE.

Ladies and Gentlemen:

In response to the invitation of your committee to address you upon this occasion, I entertain very grave fears, lest what I say may appear to your minds somewhat disappointing.

I have allowed myself to entertain this suspicion because my subject appears to me, upon reflection, to be a little out of harmony with the object and purposes of this meeting. However, in order to show you that I duly appreciate the privilege of addressing so distinguished a body as I know this to be, I have made up my mind to handle my subject to the best of my ability and as briefly as possible.

To what extent each member here is interested in "The Business College as it Should Be" I am permitted to judge only from my belief that every heart before me throbs with interest in and for matters educational, whether they be of a general or of a special nature.

As an active member of the federation of business teachers for several years, and having served upon the council of that body

at its last meeting in Washington, I have been a close observer of the relation which has existed, from time to time, between the business college people and the literary college people, and that relation, as it has presented itself to my mind, while cordial and coöperative in a degree, has not yet properly shaped itself.

I have indulged a feeling at our national meetings that the federation of business teachers, with its methods of teaching, etc., would be very greatly benefited and advanced if they could share more fully in those efforts which have produced such splendid results in your field.

On the other hand, I am of the opinion that were our business college men to give the same attention to your work, its scope, objects, etc., our future would be even more promising, and the result to the business college would be a broader course of study and a broader concept of duty, which in themselves would lead many business teachers to feel a deeper appreciation of your labors and the necessity of a proper correlation of our respective duties, in helping to shape the destinies of men.

The business colleges of the country, being private institutions, dependent upon management and tuition fees, have, during the past formative period of their history, been engaged in struggles, many of which have been fruitful of gratifying victories, and many of which have been fraught with dire disasters.

Our struggles, in the main, have been different from yours. As individuals, you have doubtless struggled for individual supremacy in your respective fields of labor, but the literary college, as such, has been more fortunate than the business college, by being generally considered as an institution of learning and culture of and for the masses, while the business college, being a private institution and viewed as designed for the bread-earning classes, has been handicapped in a measure, by a sort of three-cornered warfare, which in the near future I hope to see brought practically to a close, through your coöperation and better understanding of the "Business College as it Should Be."

This warfare of which I speak has consisted, first, in the business schools' struggle for existence, as a necessity among the people, against the odds which I have named. Second, in its struggle to overcome certain prejudices among many, caused by a feeling that the business school is not what it should be—such prejudices growing, many times, out of the inadequacy of instruction as imparted by the inexperienced and the apparent desire of some

to make this division of education a mere money-making scheme. Thirdly, on these and other accounts, it has had a tremendous struggle to maintain a position, even for the truly deserving business teacher, on the battle ground, where champions such as I see before me today are wont to fight the most sacred battles of the people for their common good.

I make mention of our struggles that you may understand that I do not share the feeling which seems to be entertained by some of my co-laborers—that business schools furnish the cap-sheaf of our temples of knowledge. On the contrary I confess to you my belief that our Southern commercial schools, with but few exceptions, being in their formative stages, could be greatly improved through the introduction and adoption of broader, more uniform and better planned courses.

Reference to the report of the commissioner of education for 1896-'97 shows that 11,746 students have been reported by the various business schools as being in attendance for that current year. This report, of course, while as complete, no doubt, as it was possible to make it with the data obtainable, is nevertheless incomplete for the reason that a large number of these schools failed to comply with the commissioner's request for information. It appears from this report, that out of the 11,746 students enrolled, the number of graduates was 20,509, and it is the graduate of the business college and the standard by which he is measured in a large number of cases that I shall chiefly dwell upon. If I find reason to criticise in this connection, I shall not expect you to consider that I am here to arraign the members of my profession before this tribunal. On the contrary, I believe that a majority of my co-workers would heartily endorse any criticism which I may offer in attempting to contrast *some* business colleges, so-called, with the business college as it should be.

I will ask you to mentally answer these questions: What does graduation in some business colleges mean? What course has the so-called graduate completed? In what manner has he completed it? To what standard has he attained? Is this standard, whatever it may be, a known or an assumed quantity? If you were told that your son or your friend had graduated at some of these business colleges, what impression would you receive from this statement of fact? Would you have any definite impression that he had received that broad and liberal business education, which he should have, to meet the responsibilities and re-

quirements of the hour? or would you understand the word "graduate" to mean one who had in some manner and without any particular reference to the quality of the work done or the general education possessed succeeded in learning, after a few weeks' coaching, how to make a simple book-record, charging John Brown with a dollar's worth of sugar and crediting him for the payment of the same? I dare say that this latter conception would obtain more generally than the former. Again I will ask you, by virtue of what law or invested right does the business teacher assume the privilege of styling himself a "college" possessed of the full functions befitting the dignity of that word? By virtue of what authority do some of our business schools impel the youth to accept an ordinary piece of paper as a diploma?

Gentlemen, I say to you as a body of discriminating educators, that too many of our business schools are orphans on dress-parade, and that, in my opinion, our cause would be greatly advanced were these orphans placed under legal guardianship.

The business college as it should be is no less a public benefactor than is the common school or the literary college. Its object was and is to train men as specialists. The specialist is not a direct product of raw material, therefore I argue that the word college is unfittingly and inappropriately used by those who seek to take from your schools young men and women who have not yet received at your hands an endorsement entitling them to recognition by a college. What would you think of the literary colleges of this country, were they to undertake to usurp the functions of the primary or district schools? Is the unfinished product of the common schools of our country justly entitled to enter your schools in full and regular standing, without so much as being required to undergo the formalities of a test of their qualifications?

Can you honorably matriculate for your college course that person who has not yet learned to read, write and spell acceptably? Were you to do this, would you not incur responsibilities which you could not honorably discharge? I know that you will say, "yes, a thousand times, yes!" How is it, then, that some business colleges, so-called, are apparently able to assume such obligations and their proper discharge? Do you believe that one of your students who has failed to make a respectable grade in any of the branches of your curriculum, or the student who possesses not even the rudiments of an education, such as the States pre-

scribe as a necessity, can properly be entitled to admission to the business college? *I say no.* And again I feel that I hear you respond, "a thousand times, no." It is this conviction which leads me to believe that a distinction should exist between the business school and the business college. As I walk down the streets of Memphis, I may look on either side and see, on this, emblazoned on yonder sign, Mr. Blank's Business College, and, on that, similarly emblazoned, Mr. Blank's Business College.

As I take a look at the records of the commissioner of education for the United States, I find that the meaning of the term, "Business College" is not very definitely defined, and that, for aught I know, pandemonium and disloyalty to our cause is as likely to reign in undisputed supremacy behind either of these sign-boards as is the dignity befitting the cause we espouse. I say this out of no disrespect for the business schools of Memphis, of which I know but little, and which may be, for aught I know—and I hope they are—entitled to the public use of the word "college." I refer to the schools of Memphis because they are close at hand. I could, with equal propriety, refer to some of the schools of my own town ("The Athens of the South," Lexington, Kentucky), wherein the same unfortunate conditions *do* exist.

Now, ladies and gentlemen, I do not care to make this contrast tedious, but I do wish to make my meaning clear, and I believe that the business college as it should be, should in every respect be possessed of the functions and requirements rightly belonging to American colleges. We do not need business schools of primary rank. It is within the scope of your labors to prepare your pupils for entrance to a properly accredited business college. We do not need, in this Sunny South of ours some business colleges, "so-called," as they are conducted today. We have no need of the business college whose officers, for private gain, decry the merits of your work. We do not need those business colleges whose officers bring the cause of business education into dispute through the misuse of the word "diploma," in an attempt to signify qualifications that do not exist. We do not need those business colleges whose officers seek protection under the cloak of the word "college" to practice quackery, if not deception, upon the untutored youth, and whose teachers, many times, are but trumpet blowers for the master manager, and whose qualifications

to educate young people for life's gravest responsibilities are as but skeletons beside the living man.

And now, ladies and gentlemen, in concluding these remarks, I desire to say, that, before we can have the business college as it should be, your coöperation will be needed in framing public sentiment and educating it in such a manner that our several States, through their legislatures, shall come to recognize the business college, not only as it is now recognized,—as a private corporation of a pecuniary character,—but as a corporation of an educational character. Business colleges will be enabled to command your respect and your confidence only when you shall be able to know the scope of their work and the meaning of their titles, through the execution of such legislation as will prescribe the perquisites and requisites of the business college as it should be.

I am opposed to the indiscriminate use of the word "college" and the word "diploma" by any member of my profession. I am opposed to the graduation of a business college student when such graduation has no significance. I am opposed to those members of my profession who are disposed to persuade young men and women from your halls to theirs under the promise and guarantee of high salaried positions, or under the vaunting pretense of assuring emoluments belonging only to the truly educated; to holders of a diploma, so-called, whose ability to read, write and spell, acceptably, is open to serious question; in many cases, which have come under my personal observation, with reference to one of my own home commercial colleges, so-called. I am opposed to conditions which make it possible for the sons and daughters of men to be embarrassed by their inability, under present conditions, to know a college from a school, or a diploma from a letter of recommendation.

The business college course should be broader and more comprehensive in its scope, and not until it is made impossible for the business college to offer in two or three months more than you are able to give through years of honest toil will the business college be what it should be. And now I pray that our commissioner of education, who has honored this body with his presence, and who is the supervisor of our educational system as a whole, will give this subject that consideration which I know the conditions which I have named fully warrant, and I pray for his recommendation, at an early date, of some plan which may help to place the

business college as it should be on an equal footing with the literary college as it is and has ever been,—the bulwark of American citizenship. I thank you for the privilege which has been given me to present this subject, and I trust that in the near future the Business Teachers' Federation may come to be recognized in the fullest and broadest sense in the platform of the National Educational Association,—of which the S. E. A. is a counterpart.

EXPERIMENTAL PSYCHOLOGY IN THE NORMAL SCHOOL AND THE COLLEGE.

BY MISS CELESTIA S. PARRISH, RANDOLPH-MACON COLLEGE FOR WOMEN.

To those of us who, in our fourteenth or fifteenth year, memorized and recited whole chapters from Upham's Mental Philosophy, or from an equally learned treatise, in which a profound discussion of the primary truths of personal existence and personal identity was prefaced by a consideration of the nature of primary truth itself; in which fine distinctions were made between mental identity, bodily identity and personal identity, in which was offered a scholarly argument for the immateriality of the soul, a learned exposition of the laws of belief, the origin of knowledge, the doctrine of the non-existence of matter, together with quite a fair-sounding presentation of the points at issue between the realist and nominalist, convincing arguments, on one side, concerning the freedom of the will, and, at least, very strong presuppositions regarding the immortality of the soul,—to us, it has been a little hard to separate our conceptions of psychology from metaphysical preconception, and in judging of the fitness of the subject for any grade of school to shape our judgments in harmony with later thought and adapt our decisions to the new psychology. The professor of psychology, for instance, if he is a disciple of the new order and knows the scientific training and valuable knowledge to be gotten from the study of psychology; if he knows its far-reaching implications and connections with almost everything else taught in the school, ordinarily insists that some psychology should be given the student not later than the sophomore year. The president or dean, if he has himself been trained or tortured, as the case may have been, after the older fashion, usually insists

that it shall not come earlier than the senior year, if, indeed, so very abstract a subject should be in a college curriculum at all.

All this is quite natural, but it is a little astonishing sometimes to learn what a large number of people, educated along recent lines though they may be, make another mistake, which is a survival of the earliest phase of the new movement. When, in 1878, Wundt established at Leipsic the first laboratory of experimental psychology in the world, physiologists had not yet supplied all the neurological information the psychologist needed. Yet, he had done some work which we now claim to be the province of psychology. The boundary line between physiology and a field unexplored except for accidental incursions of the psychologist could not be very well established until after some more systematic exploration, and it happened for a while that the psychologist did a sort of work which he was glad to return to the physiologists as soon as enough lines of investigation opened to him to make a division of labor necessary,—a thing which very soon happened. In this way it came about that the first laboratories which were called psychological were really psycho-physiological. That stage of the development of the science has its survivals still, at least in certain conceptions of it. I am afraid it is the rule rather than the exception when the new psychology is spoken of by an outsider, that physiological psychology is in his mind, and that he is confusing lines of work which are now sharply separated.

Modern psychology has adopted the scientific method, and therefore must leave to ethics, logic, ontology, epistemology, etc., the problems mentioned as discussed by Professors Upham, Haven and their contemporaries. This is but saying that they ought not be studied. It would perhaps be better for our students if pure philosophy had much more place in our college curricula than it is getting, but then it cannot be studied as psychology in our present use of the term. The new psychology relies upon introspection as its ultimate court of appeal, hence it is useless to include in it questions to which consciousness is absolutely deaf and for any answer to which it is a very sphinx.

Introspection occupies the same position with regard to the new mental science that has long been assigned to observation with regard to physical science. The objects of introspection and of observation are also analogous. We can say that we are studying mind only if we define mind as mental process, just as

the physicist can claim that he studies matter only on the condition that he means physical energy and material process. It is a behavior, not a thing, with which the scientist is concerned, whether his work lie in the mental or the physical world. But the chemist or the physicist finds that mere observation is too elusive a process. He wants to study behavior under certain conditions, and instead of waiting until nature has brought about a happy combination of energies which will give him the conditions he asks, he establishes the desired conditions at his own time and pleasure and then observes. He calls his work an experiment. In a precisely similar manner, the psychologist, not finding favorable conditions for introspection existent at his pleasure, creates them, and then, stimulating his subject to introspect under these conditions, he interprets the result from his own observations and from the subject's account of his introspection. This work he calls a psychological experiment. Of course, in many cases he can be both experimenter and subject, and then he interprets from his own introspection.

An outsider always wonders that any sane person should be willing to be the subject of such experimentation and observation by another. One of the pioneers of the new psychology said, not forty years ago, that experimental psychology would be forever impossible, for this very reason—no intelligent subject could be found. Yet, for twenty years persons, both sane and intelligent, have been willing subjects, and they are becoming so in increasingly larger numbers.

Before entering fully upon a discussion of the function and place of this sort of work in the normal school and the college, it is quite necessary to have a clear idea of what we mean to include under the term psychology. Two years ago there appeared an article in the *Atlantic Monthly* on "The Dangers of Experimental Psychology," and when under the article appeared so distinguished a name as that of Professor Hugo Münsterberg, there was a tumult of rejoicing on one side and some wonder and indignation on the other. He certainly seemed to mean that experimental psychology ought not to be undertaken outside the university, and, not content with that iconoclastic statement, proceeded to aver that any psychology is absolutely valueless for the teacher. Of course, the advocates of the older order rejoiced. They said: "Here is one of your leaders, a man who has tried it, giving it up and saying it is useless." Prof. Münsterberg, himself, said that

he was applauded by sympathizers who did not care for his argument at all and who hailed his side only because it was more convenient to them not to study psychology and education. "They cried naively," he says, "of course the man is right; all experimental psychology is nonsense, and all study of education is superfluous; let the teachers do what they like. Our grandfathers did that." When a storm of protest arose from certain friends of experimental psychology (the leading ones as a rule, remained silent) Professor Münsterberg said it was hard to tell whether he differed most from his sympathizers or his opponents, and finally he announced that he meant very little of what had been understood. In an article published in the *Educational Review* of September, 1898, he explained himself. So far as I can make out his meaning, it is that he wishes to warn against an abuse of experimental psychology, to give clearer ideas of certain technical terms, and to plead for a fine discrimination among things which he believed ought not to be confused. The whole thing was unfortunate. Experimental psychology had not been sufficiently abused to make such a warning necessary. The extravagance of Dr. Scripture's book, an attack on which was the main point of the first article, had not done any harm. The hair splitting distinctions which the learned professor insisted on making are bewildering to the uninitiated, and at present our scientific terminology is not quite equal to the expression of these distinctions. Of course people who understood Professor Münsterberg knew that he favored certain forms of experimental psychology, not only in the college but in the high school and even in the primary school. They knew that he did not oppose the training of teachers or the study of education. He was only anxious to call things by names which he considered the right ones. But people who did not understand him went on quoting him in defense of their conservatism and indolence. As a matter of course very little good and some harm was done. I must confess to both the inability and unwillingness to make any practical use of Professor Münsterberg's fine distinction, and must beg that, when the word psychology is used in this paper, you will understand it to mean a study of mental processes, not merely in their analysis or synthesis, but in the laws of their operations. When the term experimental psychology is used it is intended to denote that form of scientific laboratory work in which mental processes, either of the observer himself or of some one else, are subjected to as favorable condi-

tions as possible and then observed,—this being done by the investigator in order to gain a fuller knowledge of their nature and the laws of their workings; by the immature student for the purpose of gaining accuracy, skill and efficiency in such observation and of making first-hand a knowledge which if acquired in any other way would be second-hand and unreal.

It has become a recognized educational truth that, while mental discipline is both valuable and necessary, it can always be gotten in sufficient degree from content studies, and that, but for the necessity of using some of the merely formal studies as tools in the acquisition of content, they might be dispensed with altogether. Educators would probably be of one accord in saying that, the disciplinary value of the studies being equal, those would be selected which contain most of what is worth knowing for its own sake. This being granted it follows as a mere matter of course that when experimental psychology is well understood it must have a place in the college curriculum at least equal to that now accorded to chemistry, physics or biology. It cannot displace any one of these, for it uses them all as tools. Chemistry to a small extent, physics and biology as essential prerequisites. It gives in its laboratory work, a training in as purely scientific method as is obtained in any other laboratory; its disciplinary value is quite equal to that of any other science, and, at the same time, it gives a knowledge which is connected more directly with human experience, touches more closely human affairs, and yields higher results in the enrichment of human life than any of the others. Having its own foundations in biology and physics, it forms at least one of the corner stones of modern logic, ethics, pedagogy and sociology. Without it, the last two would lose their claims to be called scientific and would become mere dogma.

The history of the movement is too well known to need more than a passing remark here. It has been said, the first laboratory was established by Wundt in 1878. At present there are laboratories in all the great universities of Germany and England and in nearly all the larger ones in this country, Johns Hopkins, I think, being the only exception. The smaller colleges are rapidly opening them, quite a large number in the North and West and a few in the South having them already. I am always afraid to make any statements as to the exact colleges which have them; for it is always probable that after my inquiry into the matter, so many

others have been opened that I should find myself leaving out some most worthily of mention.

I have been in some doubt as to how far it may be necessary to explain to this audience the kind of work done in the psychological laboratory. In order to be on the safe side, and at the risk of a little weariness to those already familiar with the subject, I will run rapidly over the classes of experimentation. In the general work there are, at first, tests and measurements of sensation. Psychology, like all the other sciences, has been made quantitative to a degree and in a certain relation. There are estimates of the smallest stimulus necessary to produce a just noticeable sensation in the various sense spheres, the intensity of the faintest light that can be seen by the subject, for instance, of the faintest noise he can hear, the lightest weight he can feel, the highest and lowest vibration rates he can sense as tone, the smallest quantity of acid he can taste in a solution, etc. It is quite evident that, so far, Professor Münsterberg's statement that we do not measure psychological fact in our laboratory is perfectly correct. We are measuring not minds but stimulus. It is true, however, that the measurement of stimulus in relation to a certain intensity of sensation brings to light some immensely important facts with regard to the nature of the human mind. In addition to the measurements just mentioned there are estimations of the smallest difference of stimulus necessary to produce a just noticeable difference of sensation. We can find what difference of vibration rate will make tone pitch just perceptibly higher or lower, how much must be added to a certain weight to make it seem just perceptibly heavier. It must be confessed that so far the work is open to the criticism of the casual observer on the ground of absence of content. As a matter of fact the natural anxiety of the subject to know these things about himself will always give them for him a certain intrinsic interest. On the knowledge side they are certainly as valuable, both to experimenter and experimentee, as the fact that there is argon in the atmosphere, or that the spectrum of the great nebula in Andromeda shows it to be slowly solidifying, or, for that matter, that certain lower forms of life alternate in unisexual and bisexual reproduction through five year periods,—interesting and far reaching in their implications as these things may be. Yet, if the main object in the work were knowledge, there might be just ground for criticism. As a matter of course so far as the

facts are concerned, their main practical value arises when they have been worked up into more complex forms. The experimental work may be shaped so as to develop fine sense discrimination. Apparently tone deaf people, for instance, may cultivate a fine tone discrimination; people more or less blind to delicate distinctions of color may receive their sight. For the musician, the psychological laboratory offers much of importance. There are sonometers for the study of overtones, resonators for the same purpose and for the analysis of clangs, tuning forks and organ pipes for discovering what difference of vibration rate will make a tone seem just perceptibly higher or lower; tone measures for testing recognition of pitch differences, and for training in fine discrimination, if that be desirable; instruments for studying the psychology of the blending of tone as well as for studying consonance, dissonance, cadences, etc. There is opportunity, also, for studying the emotional effect of tone combinations, the influence of musical time relations on emotion and many other things of the same sort. The work in light and color is even more varied than in sound. After images, contrast effects, the sensitiveness of different parts of the retina to light and to color, the number of color and light qualities distinguishable by experimentation, the study of visual illusions, etc., are a few of the phases of the work. Of course there are experiments also in cutaneous sensations, both pressure and temperature, and less elaborate work in smell and taste,—yet even these are of a nature to touch every-day life in the most interesting way. When a student is simply told that very much of what is ordinarily considered taste is smell, and a large part of the remainder touch, he is always incredulous. When the doubting Thomas has had his nostrils closed with cotton and the experimenter has placed upon his tongue such familiar substances as coffee and tea and he finds that he cannot name the substances so tested, he is usually thereafter in rather a more tractable mood.

To any human being who wishes to be really alive, to have his senses perform the functions for which they were intended, *i. e.*, to open up his soul to all the varied influences of the external world, the sense-training obtained from a slight adaptation of the psychological laboratory work, will be invaluable. This is one of the adaptations, of course, which will be useful in the elementary and secondary schools. There are cases in which even adult students who cared to follow out the suggestion of the laboratory

have felt that mere living had become a much larger thing for them, because of the opening up of avenues of enjoyment of whose existence they had never before dreamed. One student who has come under my observation has developed an appreciation of color and a sensitivity to minute differences to such an extent that she revels now in delicate hues which she had never before seen. A snow storm is a very different matter to her, and sometimes a play of light on the wall with no more prisms than the window panes can afford and no more shifting of scenes than are produced by the changing position of the sun, a display which would give the average mortal only a momentary pleasure, if indeed, it were noticed at all, becomes for her a color symphony, whose effect is not marred by the fact that no laughing scherzo has followed the subdued andante into which the marvelous burst of the allegro has resolved itself.

But our work is not by any means confined to sensation. As has been said, this is only the basis for more complex and more important experimentation. Facts concerning memory and the laws of association have been tested and established. The range and quickness of the memory, the qualitative fidelity of the memory image, the duration of the memory image in any reliable form, have been tested and facts brought to light which will guide in memory culture. One of the most interesting and fruitful lines of investigation which has been pursued lately is *Memory and Imagination Types*. Of course, we are all familiar with the tendency of the mind to remember and imagine in terms of some sense,—visual, auditory, muscular, cutaneous, etc. It has been demonstrated that while the mixed type is most common there are a number of persons almost purely visual, others almost entirely motor, and others still predominantly auditory, while the partly mixed type, visual, motor and auditory-motor, are, perhaps, most common of all. The practical pedagogical questions which may grow out of this are numerous. Which is better, a mixed or pure type? Are these types congenital or acquired? If both, in what proportion? Is an acquired type used automatically or only under the control of attention? Can a mixed type be acquired? How? All these are questions which experimental psychology can reasonably be expected to answer, but each problem will require years of patient labor for its solution.

Attention is another activity which receives a large share of time in the laboratory. What is the length of the attentive act?

How long in different periods of life can a series of attentive acts be sustained? How many objects of thought are apprehensible by one act of the attention? At what age does the transition from active to passive attention take place? These are some of the questions which may be asked and answered in the psychological laboratory. In like manner, ideas, emotion, instinct, action, will, habit, etc., are studied. The psychology of space has been re-created. The effect of feeling upon the bodily processes and, therefore, the intimate relation of feeling to health, the tendency of the idea of action to discharge itself in movement, the result of central excitation, the influence of suggestion, the tendency to imitation, are again some of the more important lines of work. Probably no body of truth in any science has more important or more far-reaching implications than the modern psychology of action when taken in all its outreachings. The fact, that, when once the neural conditions corresponding to the idea of action are established and all inhibitions removed, the action takes place as inevitably in the human organism as it would in a soulless mechanism, will suggest some of the implications referred to. It will be seen at once that the doctrine of suggestion, both normal and hypnotic, has its roots here. Long ago the mysteries of Plouchetto and much of what is popularly called mind-reading, under the merciless tests of experimental psychology were resolved into the mere tendency of idea to discharge itself in action,—*i. e.*, so far as these mysteries are not pure fraud, there is hardly a doubt left that much of what a very old and time-honored branch of the Christian Church has considered miracles was the result of mental suggestion and central excitation. Joan of Arc's voices are now easily explained. The modicum of truth which every candid and unprejudiced person must find in the seemingly supernatural results obtained by Christian science, faith cure, mental healing, divine healing, etc., is probably mental suggestion. That the medicine men and conjurers of savage tribes, the Indian fakir, the magicians and sorcerors of old, have consciously or unconsciously worked upon the same principle seems now manifest. That experimental psychology will investigate the whole subject until its laws are so clearly and firmly established that every physician, teacher and sociological laborer may use them in healing, in the building of character and in the elevation and purification of society, seems not too much to demand. Just how far the subjects which are now border-land phenomena, telepathy and so-called

spiritism notably, may become legitimate objects of psychological experimentation and research is impossible now to foretell. The work being done by Professor James and Mr. Hodgson ought to check the contempt with which many people have treated them, but for some time to come we ought unquestionably to leave these subjects entirely to a few skilled investigators and give the time of the psychological laboratory, both in college and university, to subjects within the scope of normal experience. A much more fruitful line of work, for instance, in the present condition of our knowledge, would be systematic work in child psychology, and an effort to reduce to a scientific basis much of the crude work that has been done along that line. That this is being done by several prominent psychologists is another basis of the claim for a larger place and more consideration of the science.

The value of the work of which I have been able to give only fragmentary glimpses has already had quite gratifying recognition, when done in the university. But there are still many people who would leave it to the university. Of course, no thoughtful man or woman would doubt that, so far as investigation is first hand and is intended to increase the sum of human knowledge, it ought to be graduate work. But the investigator must be trained. If a student is to take chemistry as his major in his graduate work no one doubts the advisability of his having studied three years of chemistry in his undergraduate work. He does not then engage in original investigation, but he acquires readiness and skill in the special methods of work which he will need later. No one doubts that the field of chemistry is large enough to occupy him for the rest of his life, even with these years of preparation. As a matter of course, whatever is true of chemistry in this regard is true also of psychology. Indeed, the comparative youth of the science and the great demand for skillful and discriminating work in it, makes undergraduate preparation all the more imperative. For ambitious young students, anxious to labor in the service of truth and, through this, in the interests of humanity, as well as to gain name and fame for themselves, there could hardly be a more inviting field.

But even in the case of the students who expect to go immediately from the college into practical life, the work is of great value. The keenness of discrimination, the ability to test phenomena, the tendency to investigate rather than to accept truth on authority, the ability to suspend judgment, the habit of observa-

tion, the efficiency of hand and eye, the habit of doing rather than dreaming—all the results which come from laboratory work in other departments of science, will come also from this. On the knowledge side, as has been said, the student cannot afford to neglect it. It concerns every other part of his college work. Instead of the aloofness which characterized the older psychology, the modern exhibits a close contact with literature, music and art. It looks backward to chemistry, physics and biology and forward to logic, ethics, pedagogy and sociology. On the practical side, he can still less afford to be without it. It concerns the education which, as a good citizen, he must promote and, as a college man, direct. It underlies the aesthetic relations which he wishes to incorporate into his life. It will guide him in his dealings with men and in his attempts at social regeneration, and enable him to shape intelligently the training of his children. To the woman student it will be valuable for all the reasons mentioned and for the added one that her relation to little children, if she assumes the usual position of women in ordinary life, should make her a conscientious student of these children, and she can nowhere get finer preparation for this than in experimental psychology.

The objection urged by philosophers of the older school and, unfortunately, encouraged by Professor Münsterberg's misunderstood position, that we cannot measure mind or submit it to experimental conditions as we can matter, deserves some attention. That we cannot measure a psychical fact is, upon the idealistic theory, a valid objection. But, upon the same theory, we cannot measure a material fact, *i. e.*, in the last analysis. The physicist knows well that he can no more measure ultimate matter than the psychologist can ultimate mind, as has been said before: all he knows is process or behavior. Matter is the hypothesis which enables him to say material or physical process. Yet no one objects to experimental physics on that account.

The psychologist, likewise, as psychologist knows nothing of ultimate mind. He observes processes—certain forms of behavior which he calls, in contradistinction to those with which the physicist deals, mental processes. There is no reason why there should not be the same quantitative time relations here as in the material realm. Some of these mental processes are as distinctly spatial as physical processes. But much of the measurement in the psychological laboratory is a measurement of stimulus in relation to a certain definable condition or quantity,—if we choose, of

mental process. "Just noticeable sensation," and "just noticeable difference," whether of quality, intensity, duration or extension, furnish some standard for the establishment of relations with the measurable stimulus. Of course there are limits to all this, to transcend which would be foolish, but there are limits also to the work of the chemical or physical laboratory, which, if more extended in one direction, are much more limited in another.

It is a large question, not enough discussed, in my opinion, as to whether the work of training the teachers of the future will be done mainly in the normal school or in the pedagogical departments of universities and colleges. Each plan has its advantages and disadvantages, and probably there will always be some functions which can best be discharged by each. The larger thought, the more exact scholarship, the better academic training, the greater stimulus to scholarly attainments promoted by bringing the teacher into college life and giving him his professional training there, would seem to offset some of the difficulties of providing the technical training in a non-technical school. We may find that the close inter-dependence and inter-relation of the pedagogical and purely academical work will not only justify but make extremely desirable the seeming inconsistency. Certainly the existence of a pedagogical department in the college would make the department of experimental psychology doubly necessary.

In the normal school, psychology would seem to be a mere matter of course. For the teacher, wherever trained, it ought to be the same matter of course. In view of the present criminal neglect of the subject on the part of teachers, one finds it hard to forgive Professor Münsterberg for risking the misconceptions which have arisen from his fine distinctions. If education is character-building, as most of us will now admit, character-building in that large sense which includes both mental and moral development, then the person who builds it must know the laws of the mind upon which he operates. To leave it to the pedagogical scholar to make prescriptions based on these laws for the use of the teacher is to make the latter a quack of the worst sort. The teacher who is not able to make his own prescriptions is fatally handicapped. The numerous cases of mind- and character-murder which take place in our schools attest the existence of much of this sort of ignorance. Fortunately or unfortunately, according to our estimation of relative values, the parent or family physician

usually interferes before the case becomes one of complete child-murder. It seems hardly too much to ask that, for the present, the teacher of children shall know at least enough physiology and hygiene to care for the body of the child, enough psychology to enable him to study the workings of each mind entrusted to his care and to be intelligent in varying his pedagogical prescription to suit the child for whom it is intended; enough history and philosophy of education to make him a judge of the practical workings of educational systems and theories and to be able, in the beginning, to formulate his aim and the means which are necessary for its realization. Those who have charge of the training of teachers are fairly agreed that they should also have had enough practice under guidance and criticism to make them intelligent observers and critics of their own work. Along with all this should unquestionably go the power of skillful pedagogical, sometimes purely psychological, experimentation. Of course, there have been skillful teachers without all this formal preparation, but, I insist, all these have studied informally what, in a formal shape, we call pedagogy and that, consciously or unconsciously they have been experimental psychologists. The exigencies of the schoolroom have provided the conditions and the pupil has been the subject. Just how many subjects have been sacrificed to this sort of experimentation is not often discussed. Poor little Jacobli Pestalozzi is one of the few martyrs whose memory has been embalmed. Much, if not all, of such sacrifice can be avoided, I contend, by giving the would-be teacher the proper psychological training with the aid of subjects far less liable to injury than the helpless student, or, if he must work with children, under such guidance that no harm can come to them.

Of course the work in the normal school should differ somewhat from that in the college. Even the drill work should be planned so as to have some pedagogical implication, and nearly all the work done should have some reference of this sort. I would not be misunderstood on the point however. Such a change would be a concession to the lack of time and opportunity afforded. If the normal school of the better sort can give all the preparation for the work which the college would give and then encroach even upon the work of the university in the matter of investigation, it could hardly be accused of disproportion in its curriculum, seeing that its peculiar function is the training of teachers. The difficulty would be, of course, to get a class of students

equal to the work. The pedagogical department of the college or university has the advantage of maturer students and of the department of experimental psychology ready at hand.

It is quite possible that in making this plea I have seemed a partisan. Nevertheless, I would beg those present who have in their power the curricula of our Southern colleges and universities, to make an investigation of the subject much more thorough than this little paper could pretend to offer. We Southern people are very conservative and in some cases our conservatism is good, but I am a little afraid that our pride in clinging to the faith of our fathers may cause our children to lose some of the very things our fathers thought worth while even though in a different form, the very things which could make our children worthy of our fathers. Whatever tends to increase the quality of the human race and to give a larger and fuller life to individuals, to ennable the low and purify the sordid, whatever tends to give man a better understanding of man and a greater love for his kind, that seems worth while in our schools.

EDUCATION AND CRIME.

BY E. C. BRANSON, GEORGIA STATE NORMAL SCHOOL.

"It is well to have this question in some shape upon the programme of every association of teachers."—*Dr. Wm. T. Harris.*

I.

The purpose of this paper is to examine a certain drift of opinion in the South from the day of Governor Berkeley, of Virginia, until now. What this drift of opinion is will appear in the following propositions, taken in exact phrase, from various newspapers that have reached my desk during the last five years:

"Public education is mischievous and is provocative of crime. It widens the range of desires among the masses without increasing the ability to gratify them honestly. It unfitsthe lower classes for work, breeds restless discontent, mothers anarchy, and provides lucifer matches and dynamite for the lawless. It does not make good citizens, nor lessen crime, but on the contrary increases crime, not just a little, but immensely.

Fifty per cent. of the convicts of Massachusetts have had a high school education, twelve per cent. are college graduates, and only four per cent. are illiterate [*sic*]. From 1880 to 1890 crime increased in Georgia forty-four per cent., and during the first sixteen years of our convict lease system, crime increased ninety-six per cent. Being taxed to educate other people's children is an outrage upon human rights, and our quarrel with this injustice is all the more bitter, because we are rendered in return no protection, either for our lives or our property. Crime increases as public education increases."

Such is the drift of opinion we have to consider. Right or wrong, it has been tremendously powerful, and has mightily affected public policies in the South, where the temper of the English cavalier has been so long dominant. It delayed common school education among us two hundred and fifty years. The public school was forced upon Georgia by the bayonets of Reconstruction, and is guarded today by the ballots of its beneficiaries; but this deeply rooted distrust of secular education by the State is still dictating the policies of the South in matters of higher learning, and seems likely to do so for many years to come.

The argument of this paper is definitive and defensive. Abundant room is left for a strong constructive argument in favor of education as a deterrent of crime; but this aspect of the question I leave to other occasions and other students of sociological pathology.

The relation of education to crime is manifestly a question of great perplexity and difficulty; because it is impossible to measure with utmost exactitude the various forces formative of civilization, and to assign to each its precise influence; yet all these forces must be reckoned with, the school among them, just approximates must be fairly reached and the question of this paper answered upon the basis of preponderant probabilities.

Prefatory to such argument as I may have to offer, I may say that this question, like all really great questions, is not one to be settled by mere discussion. For good or ill, the civilized world has steadily moved forward toward universal education, in accord with the profound belief of the great masses of men in modern times, that ignorance and not education is the mother of vice, that virtue is grounded in the reason, that enlightened intelligences are necessary to enlightened consciences, that illiteracy is a menace to the individual and to the community, and that education by the State is not a charity of the State but a defense for the State.

Hallam in tracing the decline of society in the Dark Ages says: "We have been led, not without connection, from ignorance to superstition, from superstition to vice and lawlessness, and from thence to general rudeness and poverty."

II.

The main questions bearing upon a just conclusion in this matter, as I see it, are: (1) What, broadly, are the influences conditioning human life and civilization? (2) What, in this argument, may properly be called education and what may properly be charged to its account; and (3) What is crime and what, in opinion of criminologists, are its sources?

Approximately just answers to these questions will enable us to determine the share of the school in the production of crime.

1. In the first place, I may venture, perhaps, to say roundly that the forces formative of civilization are four: Heredity, which at the start furnishes each man with an outfit of powers and dispositions seated in a body to live in and to act with; physical and social surroundings, which bring him into direct intercourse with nature and human nature; epoch, which determines the possible extent of his acquaintance with accumulated human achievement; and spontaneity, that mysterious power which enables him to react independently and characteristically against environment.

The function of the common school is to give the pupil command of the conventionalities of intelligence, whereby he may realize in himself the life and deeds of the race.

Every boy starts to school two hundred years before he is born, says Dr. Holmes; which is a way of saying that strain of ancestry is a factor in human destiny. Then from the cradle to the grave each man is going to school to nature and human nature, whether he go to school in books or not. The kind of home in which a man begins life, his out-door associates, his books, companions and teachers in school, the opinions, sentiments, and ethical standards of the community in which he lives, the laws and penalties of the State, and the influences of the church are all prime factors in determining what he is to be in life.

Now, when ancestry, the home, the school, the community, the State and the Church are all concerned in determining the qualities of civilization, it is folly to charge upon the school alone all the good or all the evil of civilization, for which all

these forces are proportionately responsible, or for which some or all the others are mainly responsible.

Thus, the first fallacy of the slashing scribbler is this: He sees that the ills of our civilization are the result of education, then he hurries to charge against the school in particular the results of education in general, involving necessarily all the schools formative of civilization.

III.

1. In the second place, I may ask what properly may be called education in this argument, and what may fairly be charged to its account? It seems fair to limit the term to the labor of teachers in schoolrooms. Its leading inquiry, says Dr. Bain, is how to train the memory. When you consider that Bain regards the full round of man's powers as interdependently involved in a rational culture of the memory, it will be seen that the proposition is not a narrow one. Kay's volume upon the *Nature and Culture of Memory* is an entertaining enlargement of this proposition.

It is not necessary here to adopt this particular view of the teacher's work in education, but the fact to be noted is, that his labors are directly and mainly concerned with the intellectual powers of the pupil. No schoolmaster in America ever had a more sensitive conscience than David Perkins Page, and he held the teacher mainly responsible for the intellectual development of the pupil, and placed elsewhere the weight of responsibility for his physical, moral and spiritual development.

Necessary to the discharge of the teacher's main responsibility is the good behavior of his pupils, and this means obedience, regularity, punctuality, respect for the rights of others, industry, truthfulness and self-restraint; but this schooling in the industrial and coöperative virtues is subsidiary to the direct purpose of the school.

Dr. W. T. Harris reminds us that the heart is educated by enforcing correct intellectual views, then by making conformity to these habitual, whereupon the correct view and the correct habit gradually become a second nature, resulting in ethical conduct; that education acts on intellect and will, and, through habit and fixed conclusion, affect character and conduct; and that the result of all school education is heart culture, whether intended or not. (*Psychologic Foundations of Education*.)

It seems to be a fact, whatever be our theories, that the in-

telligences of pupils are schooled by the teacher, while most largely and more commonly their characters are being schooled by their fellow-pupils. "I send my boy to the schoolmaster and the boys educate him," said Emerson. Pupils, even the youngest, come into our schools with their characters ready-made, only rarely to be lastingly influenced by teachers, and usually most influenced by the free companionships of youth.

No man ever realized this fact more keenly than Dr. Arnold, and the grand results of his fourteen years of work at Rugby were due largely to his intimate personal knowledge of the boys outside the schoolroom, and the adroitness with which he established or destroyed the intimacies of schoolboy cliques and coteries.

Our contention is that individual character, whose aggregate is the complex result called civilization, is formed more in the free companionships of youth than by the formal relations of teacher and pupil; more outside the schoolroom than in it; more in homes than in schools; more by parents than by teachers: more by all the other schools of life than by the school technically so called.

2. Again: The direct value of academic training to civilization seems to me to be two-fold. The first concerns the curriculum and the second concerns the teacher.

In a liberally conceived and wisely ordered course of study, the student has a chance to avail himself of the aggregate observation of mankind; he may share in the capitalized wisdom of the entire race; he may re-inforce direct, personal knowledge with the sense-perceptions of all, the reflections and inventions of all, the life-experience of all, and thus all the yesterdays may live in his today. He may look into the future through the eye of all the past. He may learn quickly and safely what the race has learned slowly and perilously.

One of the best results coming to the student from a well-mastered curriculum is a heightened sense of necessary sequence, and its effect is to lengthen the precious pause between impulse and action. "This lengthening pause between impulse and action marks the development of savagery into civilization," says Taine. A fundamental condition of crime is a weak sense of causation; is an inability to see the remote end of the chain of consequences of wrong-doing; is a lack of imaginative forethought. This is what Socrates meant when he said that men would be all-virtuous if they could be all-wise. Fat men and lawyers are said never

to head riots. A generous academic culture tends to breed in men the thoughtful outlook of the one and the temperamental conservatism of the other. So much for the effect upon ethical conduct of a purely intellectual education, if such an education be possible. For instance, forgers in the United States (Census, 1890) averaged forty-five to the million of population. In the New England States the number is 50 per cent. under the average, while in the Southern States it is 50 per cent. above.

Illustrative of the effect of diffused intelligence upon serious crimes against person and property is the decrease of 44 per cent. in the commitments for such offenses in Massachusetts between 1865 and 1885. (Article by David C. Torrey in *Lend a Hand*, for January, 1890.) The rate of illiteracy in Massachusetts is low—only 5 per cent. But in Georgia one-sixth of our whites and nearly seven-tenths of the negroes are illiterate, according to the Census of 1890; and we find that 44 per cent. of our penitentiary convicts were committed for crimes of passion and violence, while 35 per cent. of them were committed for burglary alone. Georgia is near the bottom in the column of illiteracy, only four States having a lower rate, and person and property are exposed accordingly. Verily an ignorant man in a state of passion is the most savage of all wild beasts.

Coming now to consider the greatest possible service of the teacher, I may say that it lies in his power to inflame the minds of students with an enduring love of learning, in re-inforcing the student's native energy and in directing the expenditure of it naturally and economically, and in lighting up his life with high ideals and noble purposes.

Only a strong and noble personality can be a great teacher, and even then his efficiency lies at last in the indirections of personal influence. Said Goethe of one of his teachers, "He it was that taught me most, because he encouraged me most." Froebel left Pestalozzi saying "He taught us little, but oh how our hearts burned within us as he walked along the way with us!" "I care not what my daughter studies," said Emerson, "but I do care with whom she studies."

3. However, nobody challenges the worth of ideal schools and ideal teachers. The question is: Does education of the ordinary sort, even in its lowest estate, tend to decrease crime, or on the contrary does it increase crime, "not just a little but immensely," as is charged so commonly and so constantly.

In 1890, Dr. W. T. Harris analyzed the criminal and illiteracy per cents. of Massachusetts. He found that an illiterate population of 5 per cent. furnished 30 per cent. of the criminals, or six times its quota; while a literate population of 95 per cent. furnished only 10 per cent. of the criminals, about one-fifth less than its quota. In other words, every one thousand illiterates on an average furnished eight criminals, while every thousand literates averaged only one criminal.

In the report of the National Bureau of Education for 1872, the returns from the prisons and jails of the seventeen States keeping such statistics showed a similar ratio in favor of education as a deterrent of crime. Three of the States were Southern States, and the illiterate population showed five and one-third times their proper share of criminals.

The report of the Detroit jail in 1877, giving a summary for twenty-five years, shows again the ratio of 8 to 1 in favor of the law-abidingness of literates.

Taking the illiteracy returns for Georgia in 1893 and the figures in our penitentiary report nearest that date, we find that an illiterate negro population of 27 per cent. furnished 54 per cent. of the negro convicts; while a literate negro population of 73 per cent. furnished 46 per cent. of the negro convicts. Thus the illiterate negro population of the State averaged three convicts per thousand, while the literate negro population of the State averaged one.

For an illustration of the fallacy of ordinary reasoning from statistics about education and crime, take the following instance: In 1898, 50 per cent. of our penitentiary convicts in Georgia were illiterate and 50 per cent. of them literate. Conclusion: Education does not deter crime. But when you consider that an illiterate population of 19 per cent. furnished one-half of our penitentiary convicts, while 81 per cent. of literate population furnished the other half, you will see that the illiterates of the State furnish more than four times their quota of convicts.

Take another instance or two of this same sort of fallacy, and its absurdity is very clear. Thus, between 1870 and 1880 penitentiary criminals in the U. S. gained thirteen in the million, and inmates in the county jails fifty-nine in the million. Also, during this period, all the religious denominations claim an increase in clergy, churches and membership. Conclusion: Religious training increases crime. Or again: A report on my desk shows 82

per cent. of the criminals of the U. S. in good health, 12 per cent. in fair health, and 6 per cent. in bad health. Conclusion: Good health increases crime, "not just a little but immensely."

If we had a sufficiency of such instances, I might go on to show that a summary in brief of the statistical returns from Austria, Norway and Sweden, Wurtemberg, Saxony, the British Isles, Austria, Japan and France, show an increase in educational facilities and a decrease in crime.

In England since 1870, the number of children in school has increased from 1,500,000 to 5,000,000, the number of persons in prison has decreased from 12,000 to 5,000, and the number of persons sentenced to penal servitude for the worst crimes has declined from 3,000 to 800. (Address of Sir John Lubbock before the Sociological Congress in Paris.) Samuel J. Barrows calls attention to the fact that England has been closing prisons for lack of occupants, two in 1892, and others recently, the last being in Liverpool.

A recent report of the Prussian Pedagogical Society shows statistically that in the provinces where the compulsory education laws are most rigidly enforced, the percentage of criminals is smallest. Thus in West Prussia, there are 1926 criminals to 100,000 inhabitants and in Hohenzollern only 751. The statistics also show that the improvement of the schools and greater strictness in obligatory attendance have everywhere been followed by perceptible diminution of crime. (*The Nation, July, 1899.*)

Since 1870 the educational activity of France makes the most marvelous chapter in the history of education, what then has been the effect upon crime? By courtesy of Dr. W. T. Harris, I am permitted to present as an answer the results of an investigation recently made by him in this field:

From 1876 to 1896 serious crimes against person and property in France decreased 23.8 per cent. During this period, youthful criminals, between 16 and 21, decreased 36.6 per cent. Juvenile criminals, 16 years old and under, decreased 50 per cent.

IV.

But in order to come closer to the share of the school in the production of crime, let us ask what crime is, and what, in the opinion of criminologists, its sources are.

Briefly, crime is conduct violative of an authorized formal expression of public taste, conscience and expediency, concerning

matters of propriety, safety, justice, morality, or policy. It is the will of one in active conflict with the wills of all, to the immediate or remote danger of community welfare. Crimes are the diseases of the social body, freely created by the will of one and the wills of all under the conditions affecting the actions of will.

Thus civilization produces its own crimes, and so, in a sense not usually considered. Among primitive peoples, widely scattered and loosely compacted, with large range for the gratification of personal desires, with low standards of taste, propriety, conscience and conduct, laws would be few. Few laws, few violations of law, few crimes, in consequence. But as civilization advances, community life becomes more closely federated and more complex. It calls for surrender of personal rights and properties in fair proportion for the common good. Coöperative endeavor becomes a marked feature of community life. Standards of taste, propriety, conscience and conduct are elevated, and laws become more numerous. More laws, more crimes, more criminals are the consequence. Conduct once lawful now becomes criminal.

Thus, swindling among the Phoenicians and lying among the Spartans were not crimes but virtues. Infanticide in the Christian world was not a crime until the time of Constantine. It is significant that Luther's *Table Talks* occurred over mugs of beer, and that he advised a student harassed by the question of predestination to settle it by getting well drunk. The Teuton has always been a drunkard upon instinct, but in Teutonic civilization, drunkenness has become less and less respectable and laws against it more and more stringent. From 1850 to 1885 arrests for intemperance increased 450 per cent. in Massachusetts. Seventy-five per cent. of the prison offenders in this State in 1885 were committed for intemperance alone. These figures indicate an increase of wholesome public distaste against drunkenness more, perhaps, than an increase of drunkenness itself.

Thus, the multiplicity of laws and the increase of cases upon prison records indicate an increase of crime less than an increase of public sensitiveness about crime. They are an evidence not of rotting but of ripening civilization, inasmuch as conduct not before considered criminal has now become so at the bar of public conscience, public opinion, and public taste. I dare say that the police records of Atlanta will show an increase of offenders this year over last; not because her public schools are failing to decrease crime, but because it is now a misdemeanor in that city to spit on the sidewalk.

It seems to be uniformly true that in all countries where educational facilities have increased, serious crimes have decreased, while the court records show more and more misdemeanor cases. It indicates, I repeat, not an increase of bad conduct so much as an increase of public distaste against disorder and indecency. The law is merely taking cognizance of a wider range of offenses. I am told, for instance, that it is a crime to whistle on the streets of Berlin; that an offender is fined \$100 for spitting upon the floor of the new railway station in Boston; that once upon a time horse stealing was the only crime a man could commit in Texas. It is now a crime for a woman to wear a hat in an Atlanta theatre. I repeat again, that education and cultivation lend more and more to transfer to the catalogue of misdemeanors offenses that were formerly unnoticed by the law. Of course this means a total increase of police records and criminal cases; but is it not also evident that education has in this way contributed to the safety of person and property and to the comfort of living?

Thus in 1888 crimes in Italy, more or less serious, amounted to 33,000 cases, but misdemeanors amounted to more than half a million. In France in 1887, crimes averaged 81 to the million inhabitants, but offenses 5,390 to the million. But this increase in crime in France, as indicated by the prison records, is regarded by Bournet as due mainly to modifications of legislation, and by the *Scientific Review*, to ethnographical influences. Neither refers it to popular education.

If, now, we look straight at the sources of crime, we shall see, I think, that public education is not one of them or only insignificantly so; but on the contrary that it is one of the chief defenses of society against crime, and so, by the common consent of criminologists.

1. Heredity is largely responsible for the physical manias, the defective intelligences, the abnormal sensibilities, and weakling wills out of which issues a large per cent. of crime, pauperism, and insanity. Both Marro and Rossi found that 31 per cent. of the criminal defectives studied by them were the children of alcoholized parents.

2. By the common consent of criminologists the two greatest sources of crime are drunkenness and poverty. The figures in the *Dictionnaire des Sciences Medicales* indicate the relation of intemperance and crime. The proportion of crime caused by the

habit of intemperance as exhibited therein is as follows: "England, 43 per cent.; Sweden, 31 per cent.; Germany, 44 per cent.; Belgium, 80 per cent.; Denmark, 74 per cent." In Massachusetts in 1885, as before noted, the commitments for drunkenness alone amounted to 75 per cent. of the total. There is everywhere a perfect parallelism between the increase of alcoholism and the increase of crime and suicide, says Colajanni. Suicide, theft, and homicide, are crimes that increase in direct proportion to the consumption of alcohol, says Vetault. Carroll D. Wright, U. S. Commissioner of Labor, says, that as poverty is lessened crime is lessened; that the lines of crime rise and fall with the lines of prosperity; that hunger is the great source of petty crimes.

Now, criminologists assign a great variety of causes for alcoholism and poverty, but education is not to be found in the list of any one of them.

3. Again: lying, disobedience, dishonesty, and idleness are rooted in the home, and the harvest at last is crime. Says Warden Bush of Sing Sing, "A large number of our prisoners are there because of lack of proper discipline in the family; because of the free indulgence of parents." Maj. McClaughly, at one time chief of the Chicago police, says, that criminal parentage, criminal associates, and criminal neglect of children are the chief sources of crime in our country.

4. Another source of criminality, emphasized by Holder and Dr. Harris, is the accelerated growth of cities in the present century. In 1790 one-thirtieth of the population of the United States lived in cities; in 1890, one-half. And the greatest source of poverty, suffering, and crime in our cities, says General Booth, is the fierce competition for work among the very poor.

5. Other prominent sources of crime, emphasized by students of criminology, are, newspaper prominence given to it, cheap, sensational literature, idleness and loafing, ignorance of a trade, greed for gold and the haste to become rich, love of display, unwise charities, the lack of reformative influences in prison life, unjust discriminations in criminal laws, the discontent of oppressed wage earners, unscrupulous partisan polities, sympathy for criminals, delayed justice, unwise pardons, and numerous other causes which Joly consumes 431 pages in listing, without once charging the crimes of civilization upon public education.

On the contrary, D'Olivecrona says that neglected education produces three-fourths of our criminals. The National Prison

Association of 1892 concluded that an important deterrent of crime lay in the care and training of children. Carroll D. Wright says that education is better than a code of criminal laws. Judge Turner, in his Penitentiary report for 1893, explained the criminality of the negro race by their illiteracy and lack of moral influences, and among other remedies called upon the Governor for teachers and schooling for the convicts. Wines and Come come nearer the proper explanation, perhaps, when they remind us that sudden freedom from restraint among all peoples everywhere has been followed by an epidemic of crime. Strange, too, that all reformatory penal institutions are modeled upon the school and based upon the idea of education as efficiently preventive of crime. Lombroso says that, in general, the moral anomalies, which in adults would constitute a criminal, are much larger in proportion in children, and disappear through education.

6. Finally I may quote you the opinion of ex-Superintendent Byrnes in the *North American Review*—a man who knows the criminal as few men have ever known him in this country. He says that saloons, criminal associations, and ignorance are the chief sources of crime, that good citizenship begins when a man becomes able to reflect upon the consequences of crime, and that the best defense of a community lies in raising the standard of general intelligence.

I have not been able to discover that any man has ever undertaken before a congress of criminologists to exploit the proposition that “education increases crime, not just a little but immensely.”

For my part, after prolonged and painstaking investigation of this question, I have come into a clear and settled faith in the value of our vocation to the public weal. But also it is equally clear that teachers must come to realize more keenly with Ruskin that “Education is not teaching men to know what they do not know so much as teaching them to behave as they do not behave; that it is not teaching children the shapes of letters and the tricks of number and leaving them to turn their arithmetic into roguery and their literature into lust.”

With Napoleon’s sentries at his door and French spies scattered through his lecture hall, the great Fichte fearlessly preached the regeneration of Germany by means of universal education. Said he: “We must make education our supreme task: we must realize the Platonic republic, where the wisest ruled and educa-

tion was the chief problem for statesmanship. This policy must be our destiny; our leaders must be priests of truth and in her pay; they must think fearlessly and ceaselessly in all directions; must investigate and discuss, do and suffer all in the world's great holy cause of science and learning"—sentiment that will need to be uttered confidently and strongly many times in the South, before the battle for popular education is finally and magnificently won.

SCHOOLS OF THE NORTHWEST.

BY SUPT. J. M. MCCALLIE, SUPERINTENDENT CITY SCHOOLS,
HENDERSON, KY.

Having spent five years of study and supervision in the schools of the Northwest, and having spent previously eight years of supervision and teaching in the South, I, perhaps, might be considered competent to make some comparisons which will be of interest and may be of value to some Southern teachers.

I will tell you of things just as I saw them, and will draw such conclusions as the facts will merit.

The average Southerner is so polite and generous that, through force of habit, he will often speak of faults in such a manner as to make them seem virtues.

Many annual school reports remind me forcibly of inscriptions on some tombstones; they are misleading only to those who are not acquainted with the schools.

The time has come when we should look these school questions squarely in the face and deal with them and ourselves honestly.

There is no denying the fact that the schools of the Northwest are much more progressive than the vast majority of schools in the South.

There are several reasons why this is so, one of which can be traced to the institution of slavery. Slavery made large plantations possible, and the homes of the white population so far apart as to make public schools impossible, and besides it was not considered very necessary or desirable for any except the upper class to be educated, and these were generally educated in private schools or by tutors or sent abroad.

Our fathers seemed to overlook the fact that, to make a strong State, the voters must be educated; consequently acts of legislation looking toward the education of the masses were not so frequent or so liberal as they might have been. I know there are some notable exceptions to this assertion, but upon the whole I think it is true.

The Civil War came, and the South, rich, proud and beautiful, called her sons to her, bestowed upon them all her wealth, and bade them defend her rights. Like loyal sons of a loyal mother they went; and, after four years of struggle, disaster and ruin, she again called them—the tattered remnant of a once proud army—and said, “You have done what you could. Go sheath your swords, rebuild your homes and churches and place in every community a schoolhouse and bid every one, friend and foe and slave, be educated, for, by this will ye conquer and become, as God intended, a mighty people.” For thirty-five years, as far as means would permit, this command has been faithfully kept, and the prophecy is being fulfilled.

I do not believe that any other people could have done as well as we have done under the circumstances, yet there is no denying the fact, that, aside from the loss of property, the defeat was so humiliating as to leave its effect even upon the present generation.

A people humiliated are like a robust boy humiliated. They look upon failure as a matter of course, and difficulties are not only not attacked with that earnestness which is born of success, but there is a tendency not to undertake these difficulties at all, but to pass them by lightly, because it seems utterly beyond their power to master them.

Whereas, in the South, their institutions were such as to make public schools unnecessary, and, consequently, but little public attention or money was given to them, in the Northwest, State aid, the absence of slavery and aristocratic families,—every one being about on the same footing—public schools received the earliest and most hearty support from the very beginning of the States.

The South since the war has had to struggle in poverty and at the same time divide her meagre school taxes to educate the non-tax-paying negroes.

The South has had to overcome difficulties, burdened with the consciousness of having made a great failure, and the North-

west has met her difficulties buoyed up by the consciousness of success.

In the South, after the war, we had exhibited among a whole people that which we call in children self-consciousness. As children's efforts, under this condition, are in a measure paralyzed, so were the efforts of the South paralyzed in being conscious that failure had been met with, and a realization of the fact that there was but little left with which to do those things which her aspirations prompted her to do.

Not so with the Northwest. Flushed with victory and having everything at her command with which to insure future success, she has gone ahead, with no one to criticise her failures, at the time they were made, or call attention to her successes; and, as a result, what has been accomplished stands today as a monument to the energy and common sense of the common people of the Northwest.

Without any further words as to the general causes of the differences and superiority of the schools of the Northwest over the schools of the South, let us notice some special causes.

The course of study of the average town of the Northwest compared with the course of study of the average Southern town, shows a much deeper study of the nature of the child to be educated and the materials and methods best suited to bring about this education in the most economical way. There is much more in their course of study, and it is much richer than ours: yet they master it in the same time, and often in less time than we can master our meagre courses of study.

The courses of study of the Northwest recognize the fact that the child-mind reaches its development through internal growth rather than by accretion. They also recognize the fact that the child has an imagination, and that it should be made a most potent factor in his education, while we, in the South, scarcely seem to recognize the existence of such a faculty, or, if it does exist, it is but to be suppressed.

What business has a child with an imagination, anyway, when he spends the half of his school life learning to place symbols to make words to put into sentences which have no earthly interest to him, and the other half is spent in the manipulation of figures to get answers? Surely the Designer of the mind could have saved himself the trouble of constructing this faculty, had he anticipated many of our public schools, and many a child would

have been spared a "thrashing," because he dared to draw a picture, or tell a story,—the promptings of his imprisoned imagination.

How cruel it would be to clip the wings of a little bird, and thus deprive it of the joys of its home in the trees. Yet, in the guise of education, we are no less cruel in clipping the wings of the child's imagination when he enters school, and thus compelling him to leave nature, his old nurse, and to lay aside all the beautiful story-books she has written for him, and force him to learn to read by the sweat of his brow.

I would not have you believe that I think that the imagination is the only thing in the child worth looking after, but, I do think that if the imagination were reckoned with in all of our teaching, the children would learn many more facts of value to them in less time, and with thrice the pleasure, than if we should try to teach these facts by suppressing the imagination.

A child cannot read with proper expression without picturing vividly the scene described; he may juggle with figures but he can know no mathematics without imagination; he may memorize questions in geography, but he can know geography only through the imagination; he may be able to repeat pages of history, but without an imagination it profiteth him nothing; he may be able to conjugate the verb in all its modes and tenses and parse *ad infinitum*, but if he have not withall an imagination, it is worse than tinkling cymbals or sounding brass.

Imagination enables the poet to people the world with characters more real than the real, and the artist to paint these more than real unreal things.

It was on the wings of the imagination that the astronomers were lifted from earth and carried through space to the most distant star and showed how these twinkling orbs might be weighed in her fairy balances. It was imagination that pointed Columbus the way to the New World, taught Fulton to invent the steamboat, and gave to the scientist the keys with which he has unlocked the store houses of creation and compelled even proud electricity to come from her home in the skies to do, like an obedient servant, the menial work of man. It matters not the vocation, whether they be the ditch diggers in the ditch, farmers at the plow, cooks in the kitchen, merchants at the counter, lawyers at the bar, doctors at the sick-bed, preachers in the pulpit or teachers in the

school, people will be successful in proportion to the strength of their respective imaginations.

Therefore, since the imagination is such an important factor in everything that is done on this earth and even enables the lost sinner to see the way to the better world to come, you can well understand why I think that the imagination should not be overlooked in any system of education. It must be that the makers of the courses of study of the Northwest had some such view as the above of the function of the imagination. May I quote from one of these noted leaders in educational thought.

"Life is the great thing after all; the life of the child at its time and in its measure, no less than the life of the adult. Strange would it be, indeed, if intelligent and serious attention to what the child now needs and is capable of in the way of a rich, valuable, and expanded life should somehow conflict with the needs and possibilities of later, adult life. 'Let us live with our children,' certainly means, first of all, that our children shall live—not that they shall be hampered and stunted by being forced into all kinds of conditions, the most remote consideration of which is relevancy to the present life of the child. If we seek the kingdom, educationally, all other things shall be added unto us—which, being interpreted, is that if we identify ourselves with the real instincts and needs of childhood, and ask only after its fullest assertion and growth, the discipline and information and culture of adult life shall all come in their due season."

The real child, it hardly need be said, lives in the world of values, of imagination and ideas which find only imperfect outward embodiment. We hear much nowadays about the cultivation of the child's "imagination." Then we undo much of our own talk and work, by a belief that the imagination is some special part of the child that finds its satisfaction in some one particular direction,—generally speaking, that of the unreal and make-believe, of the myth and made-up story. Why are we so hard of heart and so slow to believe? The imagination is the medium in which the child lives. To him there is everywhere and in everything that occupies his mind and activity at all, a surplusage of value and significance. The question of the relation of the school to the child's life is at bottom simply this: shall we ignore this native setting and tendency, dealing not with the living child at all, but with the dead image we have erected, or shall we give

it play and satisfaction? If we once believe in life and the life of the child, then will all the uses and occupations spoken of, then will all history and science, become instruments of appeal and materials of culture to his imagination, and, through that, to the richness and the orderliness of his life. Where we now see only the outward doing and the outward product, there, behind all visible results, is the readjustment of mental attitude, the enlarged and sympathetic vision, the sense of growing power, and the willing ability, to identify both insight and capacity with the interests of the world and man. Unless culture be a superficial polish, a veneering of mahogany over common wood, it surely is this—the growth of the imagination in flexibility, in scope, and in sympathy, till the life which the individual lives is formed with the life of nature and society. When nature and society can live in the schoolroom, when the forms and tools of learning are subordinated to the substance of experience, then will there be an opportunity for this identification, and culture shall be the democratic password.

May I make a comparison of the work done in one of the schools of the Northwest with the work done in the same time in one of our flourishing Southern cities?

FROM THE NORTHWEST.

Beginning First Grade, reading. To be used before taking up the book.

1st. Stories from first year literatures.

2nd. Observation from Nature.

3rd. Mother Goose Rhymes.

Children express orally what they have observed, and the children's sentences are placed on the board for their first reading lessons.

Readers.—Cyr's Primer, Cyr's First Reader, Finch's Primer, Harper's First Reader, Baldwin's First Reader, Hiawatha Primer, Lights to Literature, Book 1; Judson and Dean's First Reader, Bass Beginner's Reader, Verse and Prose for Beginners. At least five of the above are to be read the first year.

Literature.—Material: From the following stories and myths select at least ten:

Old Woman and Her Pig, Little Red Riding Hood, The Three Bears, The Anxious Leaf, The Straw, Coal and Bean, Cinderella, Wind and Sun, Boys and Frogs, Stag and Lion, Hare

and Tortoise, Lion and Mouse, The Indian Legend of the Robin, King Solomon and the Ant, How the Robin's Breast Became Red, King Solomon and the Bee.

Nature Study—Fall Term.—(1) Preparation of large buds of trees, *e. g.*, hickory, buckeye, cottonwood, balm of gilead, and walnut, for winter rest, associated with gathering of autumn leaves.

- (2.) Life history of dog and cow.
- (3.) Sheep, by comparison with cow.
- (4.) Fox squirrel—its home life.
- (5.) Rabbit and mouse by comparison with squirrel.

Winter Term.—(1.) Winter study of Austrian pine, as a type of evergreen trees.

- (2.) Scotch pine; hemlock. By comparison with Austrian pine.
- (3.) Horse.
- (4.) Donkey by comparison with horse.
- (5.) Chicken—type of bird.
- (6.) English Sparrow and Chickadee by comparison with chicken.
- (7.) Cat.

Spring Term.—(1.) Plant sweet peas, Lima beans, and corn. Watch development.

- (2.) Spring study of evergreen trees studied in the winter.
- (3.) Robin and red-headed woodpecker.
- (4.) Buds and blossoms of apple, cherry, and plum.
- (5.) Duck—type of water bird.
- (6.) Goose—by comparison with duck.

Children draw the objects studied.

Number—Exercises as given in Speer's Primary Arithmetic to page one hundred.

During first half of the year special emphasis should be laid upon sense training and the careful observation of form and magnitude relations, making use of a variety of objects in a variety of ways.

In these exercises numbers larger than twenty are not used, and no attention is given to the tables as such.

All number work at first should be illustrated by objects, it is foolishness to attempt to denominate numbers without the actual weights and measures.

Seat Work.—Illustrative and cutting.

Seed and lentil work,—laying life, geometric and beauty forms.

Free hand cutting of objects and from a pose; mountings of cuttings.

Expression of forms used in Speer work by cutting and drawing.

Matching words and pictures.

Design work with tablets and seeds. Tracing of designs on colored paper, cutting and pasting of same.

Tracing of leaves in the form of bordered patterns and around a center.

Stick laying.

Making books of pupils' work.

The latter part of the year, copying simple sentences, verses and spelling.

FROM THE SOUTH.

Reading.—From black board, slate and First Reader.

Number.—Read and write to five hundred. Roman notation to one hundred. Addition and subtraction tables.

Geography.—Talks on school ground.

Language.—Teach the avoidance of common errors. Learn the sentence—how it should begin and end.

And so we might go through the entire course of study. Do you see any difference in the richness, the fullness, the appropriateness of the material given to children of the respective sections?

Is it any wonder that we have not produced more literary men and men of science in the South, when we in our public schools fail to give the food that makes such intellects possible?

But, you say, if their children are not brighter than the children of the South, how are they able to do so much more? There are two reasons: The material is such as is better suited to the mental development of the child; and, second, the principle of correlation is recognized.

We teach the child only those things which will be of value to him when he becomes a man, and there is not necessarily any connection between the subjects taught. They recognize the fact that education is not a preparation for life, it is life, and that that teaching will be the best preparation for life which enables the child to be most truly himself. They also recognize the fact that

there can be no real teaching without correlating one study with another, and thus they multiply the quantity and value of what is taught.

Our education seems to be like a stone house, it is put up in layers and it is of no use until it is finished. Theirs seems to be more like a growing tree, every particle that enters into it finds an immediate use and remains an organic part of the life of the tree.

In addition to the Northwest having more school money, better schoolhouses, richer and fuller courses of study, they have teachers, as a rule, much better prepared professionally than has the South. It is not an uncommon thing for a town of a few hundred population to refuse to employ any grade teacher who is not a graduate of a reputable normal school or college, and, unless a man has at least one degree from a reputable college or its equivalent, he would as well not apply for the superintendency of such a school.

This high professional requirement has filled scores of high grade normal schools and colleges with thousands of young men and women, who go forth into every hamlet and village carrying with them a zeal for their profession which is scarcely paralleled in the South.

This professional spirit manifests itself in the scope of their teachers' meetings,—the questions discussed, and the character of these discussions. They seek to solve actual problems rather than indulge in wordy pyrotechnic displays, and, as a result, they make substantial progress.

As a further manifestation of the zeal of our Northern brethren, witness the large number of modern text-books and supplementary readers, and books for teachers, recently thought out by them, and presented to the world. Where the South has produced one of either of these, the North has produced its score. And, as to educational papers, we all know that for every one in the South there are five in the North and East, and as an evidence of what we think of them, witness the number of us who subscribe for them in preference to our Southern papers. Other comparisons might be made but perhaps these are enough.

If I have said anything that would lead you to think that I am not in sympathy with the educational interests of the South, I want to say to you that, were it not that I love the South and her institutions dearly, I would not have spoken so plainly.

I believe that there are many things that we can learn from our Northern neighbors, if we would but allow ourselves to do so, —and they perhaps could learn much from us.

The storm of educational reformation has been for several years central over the Northwest. It began as a little cloud, generated by Colonel Parker, but this little cloud has increased in magnitude and strength until the whole of the Northwest has been swept, and it is moving slowly but surely through the South. We have, as yet, scarcely felt it, but when it does come in its strength, unless many of us largely increase our educational ballast, and trim our sails to the new winds, our pedagogical ships will need more bailing to keep them afloat than did the ill-fated transport which recently reached Manila in such a sad plight. I believe that we are on the eve of a great educational reformation in the South, if, indeed, it has not already begun.

What means this annual pilgrimage of hundreds and hundreds of our Southern teachers to the finest universities of the North, East, and South, to learn the latest and best in teaching, if it does not mean reformation? The University of Chicago alone was attended last summer by over six hundred Southern teachers.

The time is ripe for this reformation; prosperity is again with us, our soldiers in the Spanish war washed away with their blood the last vestige of sectional feeling, and there is no longer a Mason and Dixon's wall to separate the ideas and sentiments of the North and South. We surpass the North in patriotism, let us at least equal them in education. Then will we come into that heritage which, I believe, destiny has marked out for us.

THE DUTY OF THE STATE TOWARD HIGHER EDUCATION.

BY DR. J. H. KIRKLAND, CHANCELLOR OF VANDERBILT UNIVERSITY.

It is not my purpose to add anything to the discussion that has long been carried on with reference to the propriety or impropriety of having colleges and universities supported by the State. I consider the antagonism that exists in some quarters between State institutions and private or denominational ones as unneces-

sary and unwise. We have not yet brought the work of higher education in the South to such a degree of advancement that we can afford to stop our efforts and begin to fight each other. There should be the closest possible union between all colleges and universities in order to effect certain reforms that are greatly needed and that concern us all. But the obligations of which I now wish to speak concern alike every institution chartered by the State and entrusted with the right to confer degrees.

It was an observation of Macaulay's that "the education of the people ought to be the first concern of the State." The fullness of this obligation was long ago recognized by Plato who considered it the duty of the State to educate and to make that education compulsory. The twenty-three centuries that have passed since Plato's time have only made that duty plainer, that obligation more binding. The recognition of this obligation on the part of our own country has been the means of upbuilding a system of public schools highly creditable to our civilization and of which we are justly proud. But the State has an interest in education that extends beyond the common school. She needs well-equipped professional men,—lawyers able to expound her laws and strong to uphold them, physicians skilled to arrest disease and guard the public health, druggists trained to handle their wares without risk to the general safety, engineers competent for their tasks, dentists prepared for their calling. Aside from professional men, the State is interested in having a supply of men and women thoroughly trained in studies of general cultural value. A high grade of citizenship is an honor and a support to any nation. Such men are needed in the schoolroom, in editorial chairs, in the marts of trade, on the farms, on the street. Oftentimes one man scientifically trained is worth more in dollars and cents to the State than the cost of equipping and endowing the most magnificent university. The need of men of high culture and attainments is peculiarly great in America. The very nature of our government makes necessary a high average of citizenship, inasmuch as individual responsibility plays so large a part in our national life. But it is not necessary to argue a point so readily admitted by every one. What has been said is sufficient to call attention to a fact that no one will dispute.

That the State recognizes its interests in higher education is shown in various ways. Frequently a college or university is supported by general taxation. More frequently still the State

remit taxes on all property devoted to the work of higher education. This is a direct contribution to the revenue of every institution and often one of great magnitude. Furthermore, the State is a party in the conferring of every degree; it puts its approval and blessing on every person sent out into the world with such a seal. The right to confer degrees belongs to no individual or group of individuals. It cannot be acquired save from one source, and that source is the State. To this extent, then, the State is in partnership with every college and university. This partnership puts on the State definite duties and responsibilities. Unfortunately the State has regarded too lightly its obligation in this matter. A degree is a piece of property with a definite, tangible valuation. In origin university degrees were licenses, giving their possessors certain peculiar rights and privileges. A degree in medicine carried with it the "*licencia medendi*," in arts the "*licencia docendi*."

Abelard in the 12th century suffered reproach because he taught without formal right or license, and even at this early date an effort was made by the universities to prohibit from teaching those who had not received their formal "*licencia*." While a degree in arts is no longer interpreted as a license to teach, it has acquired new significance as the badge of an educated man, a mark of culture and scholarship. It admits to a nobility, a peerage, a historic aristocracy. The value attached to a degree depends on the conditions of its attainment. If degrees could be bought they would be worthless. If they were given for the completion of elementary courses in grammar, arithmetic, etc., they would be no longer sought after. It is highly desirable, then, that there should be an admitted uniformity of standard among all degree-conferring institutions, to the end that a definite value may attach in public estimation to the degrees conferred. If every State had the right of coinage, and if dollars of every conceivable value were in use in various localities, all commerce would stop. Similar confusion would result from diverse weights and measures. In like manner intellectual confusion arises where no standard of culture or scholarship is maintained. This is a matter in which every one is deeply concerned. It is to our interest as an enlightened people to keep pure and high our educational standards. We cannot afford to use rush lights where the rest of the world uses electricity. Our ideals of culture will determine the character of our citizenship, the reality of our civiliza-

tion. No people can become great by deceiving itself as to standards of measurement. Call a foot a mile, and a dwarf remains insignificant, though he count himself four miles high. To our colleges and universities this matter is of the utmost importance. They can give no honor or distinction greater than their degrees. This is the culminating point of all their activity. They must preserve the high character of their degrees or their whole work falls to the ground. They try to do honest and thorough work, require long periods of residence and study, enforce severe examinations, and in return for all this they can only offer as a reward the few mystical letters that come down through the centuries typifying culture and scholarship. How important is it, then, that the true value of these titles should be preserved.

And yet our best institutions are powerless to prevent the abuse of collegiate degrees. The very value of these rewards makes them eagerly sought by the unworthy and sold or given away by the unprincipled on an unworthy basis. It is not enough to say that the worthless institutions will in time be recognized or that pretentious impostors, even though they bear degrees, will be discovered. There should be some way to prevent the damage, to correct the evil before it is too late. A counterfeit coin will, sooner or later, be discovered, but in the meantime it has woven a lie into the texture of our commercial relations and done irreparable damage. Degrees unworthily given are the counterfeit coins in our intellectual life. They are not always immediately detected, for the general public is not critical or entirely competent to pass on these matters, but they are damaging to all culture and intellectual development, and take away the value of the intellectual acquirements of every educated man. That degrees are sometimes fraudulently sold is a fact as sad as it is true. The *Chicago Times Herald*, of November 22, 1897, exposed the conduct of the National University of that city, which carried on an infamous traffic over England, Germany, and India through regular commercial agents. When written to by an English official, the chancellor of this nefarious institution replied defiantly: "This university is a regularly chartered institution, and, so far as that goes, in the absence of any law in the country, has as much right to grant degrees as the universities of Oxford or Cambridge or any in this country." Strictly speaking, the charlatan was right. In selling his degrees he was violating no statute. A great State was his partner in this iniquity, and the world

of scholarship and morality was helpless. It was at the time announced that the attorney general of Illinois would stop the nefarious business, but it is certain that he did not succeed. A few months ago an English paper reprinted a letter sent to one of its readers by the chancellor of this same National University. The heading of the letter carried this announcement:

Forty-five departments conducted by eminent professors of universities, colleges, etc. Affording instruction to "any person in any study" through direct correspondence. Preparatory, graduate, and post-graduate courses. All college degrees conferred on resident and non-resident candidates.

The letter itself was as follows:

Office of the National University.
(Modeled after the University of London.)
April 11, 1899.

AGENTS WANTED.

My Dear Sir—I write to suggest that if you contemplate taking a degree at any future time from this University, *now* would be the best time to make the application. This university has proved a boon to non-resident scholars in the past; but this may not long continue. Our council expects to pass a rule soon that will require at least a year of resident work of all graduates, thus barring out all who can not attend here at Chicago at least one year.

This will, of course, make our degrees all the more valuable; but prompt application *now* is required of all non-resident friends who are thinking of taking degrees at some future time. I would suggest that you remit the application and fee by return mail, in order to have no questions about it. In the circumstances some minor requirements will be waived. I am anxious to have you satisfied. On account of present circumstances and the shortness of time, you may send a statement of your educational history and fill out enclosed blank, signing your full name exactly as you wish it in the diploma; accompanant (*sic*) these with one-half the usual fee (\$100.00) or 10 guineas, and on receipt of the same I promise either to send your diploma within one week or refund your money at once.

Trusting to hear from you soon, I am,

Very respectfully yours,

This American practice of selling degrees has been commented on in the English Parliament, has been ridiculed over and over again in continental papers, has served to give point to a joke on the German stage, and has brought our whole educational system into disrepute. A few years ago a Southern news-

paper exposed the practice of a Southern college, not entirely so criminal but hardly much better. An institution passing as respectable, whose name is still included in the report of the Commissioner of Education, was shown to be guilty of awarding honorary degrees for a small fee without any regard to merit. A catch letter was sent to the president by a gentleman asking for the degree of A. M., and describing his literary attainments as follows :

I have read a little Latin, Cæsar and the greek grammar also the following in English part of shakespeare and a manual of Eng. Literature History of Rome and greece and England and united states and canada. I can do anything in arithmetic up to compound Interest and have studied a little in geometry and algebra also in astronomy and Physics and Zool-
ogy and Philosophy. Indeed I have read a good deal in Philosophy. Besides this I have read some in Theology of course. I have also done considerable promiscuous reading lately.

The President replied with the following letter :

Dear Sir and Brother—Your case has been before our Senate at its semi-annual meeting, and that body has agreed to give you the degree of Master of Arts.

The fee for the degree and Latin diploma is \$10. A remittance of that sum, and your name written in very plain style so our secretary can read it will secure you the diploma and degree.

Yours truly.

Within the last month the Tennessee papers have printed letters from the dean of a law school in this State virtually offering to sell a degree for the sum of \$150.00. That there are always parties ready to buy them may be seen from the following incident. A few months ago a publishing house in Nashville sent out the following advertisement :

DIPLOMAS. In the very best style, on genuine or imitation parchment, at lowest rates. Write to us for samples and prices.

Some weeks later the following letter was received and kindly placed in my hands by the manager of the house. The letter is reprinted just as written :

I see yore ad in the of yore printing Diplomas on Genuine or Imitation Parchment I write to see if you Will Print me one for the Practis of medicine Headid with the Vanderbuilt medical Department and

if you will Print it on Genuine Parchment Write me what you will charge me

I Will get it sined up all O K and if you Will not charge to mutch I Will have you to Print me One

yorse Respectfully

and confidently

But deterioration of the value of degrees is not caused so much by fraudulent diplomas as it is occasioned by the prevalence of low standards and the multiplication of institutions giving wholly insufficient courses of instruction. This is not at all surprising when we consider that there has been no restraining influence to prevent this. Any group of persons so desiring, in almost any State, without an acre of land, or a building or a dollar's worth of property, can secure a charter authorizing them to confer all literary or professional degrees. Boom towns have started universities as an advertisement, churches have begun such enterprises to spite other churches or to pre-occupy a promising field, individuals have boosted failing schools by converting them into colleges, making capital out of the ignorance of the public. So prevalent are these inferior institutions that the wonder is that any respect is shown to an academic degree. I do not maintain that the instruction in these institutions is worthless because it is of a low grade. Indeed I am willing to admit that teaching grammar, spelling, arithmetic, etc., is a most honorable and praiseworthy performance. Many low grade colleges are doing a work of real importance and of great benefit in their respective communities, but all that is good in such work could be retained without any falsehood as to names. To make shoddy is as honorable as to make broadcloth, and far more necessary, but to make shoddy and call it broadcloth and sell it at \$2.00 per yard ought to land a man in the penitentiary. The last report of the Commissioner of Education contains the following strong statement bearing on this point:

One of the most discouraging features in our system of higher education is the lack of any definite, or, in fact, in a large number of States, the lack of any requirements or conditions exacted of institutions when they are chartered and authorized to confer degrees. This condition of affairs is largely, if not entirely, responsible for the large number of weak, so-called colleges and universities scattered throughout our country, institutions that are no better than high schools, and in a large number of cases do

not furnish as good an education as may be obtained in good secondary schools. Nevertheless these institutions are chartered and granted authority to confer all degrees usually granted by universities and colleges in the United States.

Of the 12,000 Bachelor degrees annually given in the United States, we may confidently assert that more than half are given for qualifications wholly insufficient,—some of them shamefully so. The Commissioner of Education in his last published report (for 1896-1897) enumerates 472 colleges and universities for men and both sexes. In this list we have the pick of American institutions. If we should gather in one list all the degree-conferring institutions of our land, we should have to include a large number of professional schools and colleges for women run on a purely commercial basis, then a number of normal schools with no basis at all, and also some technological schools. Such a list would exceed a thousand, the great majority being wholly unworthy of having and exercising the right to confer degrees. But then there are other institutions having this charter privilege that are so insignificant that they have not yet fallen under the microscopic eye of the commissioner and are not included in his report. The last catalogue of one of these is now before me, an institution located not a thousand miles from this city of Memphis. This institution claims to be "the best equipped college in the land." It sustains fifteen departments including "law, medical, engineering, shorthand, typewriting, select, postgraduate, and review." Its library includes "Macaulay's England, and twelve volumes of encyclopediac (*sic*) dictionaries." It is heated by three furnaces. "The warm air is admitted to the rooms by registers in the floors. The students know no such thing as cold, damp feet." The scientific course comprises one year's work beginning with the study of Latin and higher algebra and those who complete it are rewarded with the degree of B. S. Students who would go further study one year longer and receive the degree of A. M., but we are assured that "instructions are thorough, practical, reliable, and progressive," and "the curriculum has no superior by any school." If proper inducements are offered the name of this wonderful college will be divulged to the United States Commissioner of Education.

But let us leave aside all weaker elements and return to the 472 institutions of the first grade, included in one list by the

Commissioner of Education. Can we be assured that all of these are worthy of their position and ought to be entrusted with so high a privilege as the right to confer degrees? Let us see. It is an admitted fact that a certain amount of material equipment is necessary for any higher institution of learning. Without books, scientific apparatus, buildings, and a productive endowment no institution can possibly be prepared to do higher work. The definition of a university given by Garfield, viz., Mark Hopkins on one end of a log with an earnest pupil on the other, has been greatly abused. The truth is that Mark Hopkins would not be found sitting on the end of the log. The best teachers are the very ones that most feel the need of the fullest appliances in the way of library, scientific apparatus, etc., and it is in the midst of such advantages that the modern student may expect to find his most inspiring exemplars. When we come to apply this material test to the 472 institutions before referred to, we find that many fall far short of any reasonable requirements. Let us notice briefly the record of a few Southern States.

Alabama records institutions whose libraries have 100, 300, 500 volumes; whose scientific apparatus is valued at \$100, also at nothing. Only two institutions in the State report any productive endowment. One institution has no library, no scientific apparatus, no productive endowment, grounds and buildings valued at \$4,500, a total income of \$2,105, with six teachers and 205 pupils.

Arkansas records institutions with libraries of 500 and 800 volumes, scientific apparatus valued at \$800, also at nothing. Six institutions have no productive endowment, and of one the total reported income was \$900, with nine teachers and 280 pupils.

Georgia records institutions with libraries of 150, 143, and no volumes; scientific apparatus valued at \$400, also at nothing. Six institutions have no productive endowment. One reports 150 volumes in library, scientific apparatus worth \$1,000, grounds and buildings worth \$2,000, no productive endowment, an income of \$1,000, with three teachers and 105 pupils.

Kentucky reports one with no library, scientific apparatus worth \$35, grounds and buildings worth \$25,000, no productive endowment, income \$2,000, six teachers and 118 students.

Missouri reports libraries of 125, 500, 600, 800, 150 volumes:

scientific apparatus valued at \$175, \$200, \$500, \$600. Nine report no productive endowment.

North Carolina reports five without productive endowment. One institution reports library of 500 volumes, no scientific apparatus, grounds and buildings worth \$25,000, no productive endowment, income \$1,500, seven teachers and 114 students.

South Carolina reports four without productive endowment. One institution reports library of 800 volumes, scientific apparatus valued at \$600, grounds and buildings worth \$14,000, no productive endowment, income \$1,500, six teachers and 69 students.

Tennessee reports ten institutions without productive endowment.

Texas reports eleven out of fifteen institutions with no productive endowment.

If there could be enforced a requirement of \$50,000 endowment as a condition for existence as a college or university, Alabama would have two institutions instead of nine, Arkansas one instead of nine, Florida three instead of six, Georgia three instead of eleven, Kentucky eight instead of thirteen, Louisiana four instead of nine, Mississippi two instead of five, Missouri eleven instead of twenty-five, North Carolina six instead of sixteen, South Carolina four instead of nine, Tennessee eight instead of twenty-four, Texas two instead of fifteen, Virginia six instead of ten, West Virginia one instead of three, or a total in the States enumerated of sixty-one instead of one hundred and sixty-four.

We are now ready for the proposition to which this paper has from the beginning been tending and that is, that it is the duty of the States to establish definite conditions on which alone charters may be secured, and especially to restrict by wise and careful enactment the right to confer degrees. It has been repeatedly established by court decisions that the right to confer degrees comes from the legislature. It is, therefore, the duty of the legislature to safeguard this right, prevent its abuse, and limit it by such wholesome restrictions as the interests of society demand. As has been said, the State is a partner with every degree-conferring institution, and it ought not to be always a silent partner. It should require regular reports of official business, and should see to it that the good name of the firm is preserved. In allowing degrees to be given the State bestows a piece of property, sacred and inviolable; so far as outward violence is con-

cerned, but it allows all that is of worth in that property to be destroyed by the reckless conduct of fraudulent impostors or indifferent pretenders.

Precedent for State supervision of higher education has already been established. Nearly every State in the union maintains certain requirements for the practice of law, medicine, and pharmacy. These requirements often include a university course specified as to content and extent. Surely there is no one who will not admit the wisdom of such enactments. The State of New York has set her sister States a magnificent example in the regulation of all matters of higher education by the Board of Regents of the University of the State of New York. This board was incorporated in 1784, and has done a glorious service for the State. Under the present law it alone has the right to grant charters, as it also has the right to revoke them. But no institution can be given power to confer degrees unless it has resources of at least \$500,000. By such careful supervision this State has built up a system of higher and professional education far in advance of any State in the union. The grand results of one hundred years of history were concisely brought together in an address delivered some years ago by President A. S. Draper, University of Illinois:

And what a magnificent result the century has brought forth; thirty-five colleges of arts and sciences, with 900 instructors and 6,500 students, possessed of property worth \$55,000,000, and expending \$5,000,000 annually in operating expenses; fifty-eight special professional and technical schools above academic grade (law, medicine, theology, pedagogy, etc.), with 16,000 students; 426 incorporated academies and free high schools, with 2,200 teachers and 42,000 students, involving an annual expenditure of \$3,000,000; a mighty State library just being made available to the schools and the people in their homes; twelve normal schools, training 7,000 students for teachers at an annual expense of \$400,000, and 100 local training classes in academic and high schools, and well-regulated institute and examination systems working toward the same end; then the great elementary school system covering every foot of the territory of the State, with 12,000 buildings, 30,000 teachers, 1,200,000 pupils, holding property valued at more than \$50,000,000, expending \$4,000,000 annually for betterments and \$20,000,000 each year for operating expenses; the whole under careful supervision, fairly well co-ordinated together, working to a plan, settling down slowly to a scientific basis, moving forward on scientific lines as never before, and characterized by constantly increasing energy and life, by versatility, adaptability, elasticity and power.

In 1895 the State of Pennsylvania established an official

body that has control of all institutions empowered to confer degrees. No new institution may be chartered by this council, as the official body is called, unless it has property amounting to \$500,000 to be used exclusively in education, has a faculty of six or more regular professors, and requires four years of study for a degree, after certain definite requirements for entrance have been met. While we may not be ready in the South for so high a standard, surely the time is at hand when we are ready for some standard; when we are willing to abandon the chaos of the past and institute some order, some definite principles of existence. Michigan has a requirement for \$50,000. This is far short of the standards of New York and Pennsylvania, but a long way in advance of those States that have no standard at all. Some years ago an effort was made in Ohio to secure the enactment of a suitable educational law, but owing to the lukewarm support of some institutions and definite opposition on the part of others the measure failed. More recently still an earnest effort has been made in the same direction in the State of Illinois, but, owing to special opposition from an unexpected quarter, the bill was defeated. The movement is not dead, however, but a new bill will probably be presented at the earliest possible moment. It is interesting to note that the presentation to the Illinois legislature of the bill alluded to was brought about through the action of an educational gathering similar to this. The North Central Association of Colleges and Secondary Schools, at a meeting helding in Chicago in 1898, by a unanimous vote, recommended the introduction of an educational bill in the legislature of each State represented in the association. These bills were to provide for the creation of an educational commission in each State which should give no charter to any institution hereafter established as a college or university unless its productive endowment should amount to at least \$100,000. The same recommendation was unanimously approved by the State Teachers' Association of Illinois in December, 1898; it was further endorsed by the Chicago Bar Association, the Chicago Medical Society, and other influential organizations.

Would it not be a glorious outcome of our gathering here if we could start a movement of similar nature in all our Southern States? Public opinion is stirring on this question. A number of churches have appointed educational commissions designed to regulate standards and promote uniformity among denominational institutions. Colleges and universities have bound them-

selves together into associations with similar aims and purposes. But all these efforts must be largely futile so long as our States confer the same privileges and blessings alike on the evil and the good, giving the highest educational endorsement of great commonwealths even to charlatans and impostors whose chicanery and deception ought to be rewarded with severest punishment. May heaven speed the day when our government shall lend its strong arm, not only to save its citizens from impure coal-oil and low grade fertilizers, but from imposition and deceit in that higher realm where soul life is quickened and the light of truth should ever burn.

EDUCATION IN THE OLD AND IN THE NEW SOUTH.

BY JOHN W. ABERCROMBIE, SUPERINTENDENT OF EDUCATION
OF ALABAMA.

Ladies and Gentlemen:

“Education in the Old and in the New South” is a theme so full of importance and so replete with interest, that anything like a thorough discussion within the time allotted is not possible.

There are people who object to the terms old South and new South, but there was an old South, and there is a new South. There was a South of aristocracy and bondage. That South which was bounded by sectional lines, once traced in fratricidal blood, no longer exists. It has gone to come no more. We would not recall it if we could. We rejoice that it no longer lives save on the pages of history. There is a South, free and loyal—industrious, progressive, prosperous—a new South—the fairest region on the globe—the idol of her people, the pride of Americans, and the admiration of the world.

Of the educational conditions that existed in the old South, few people have a correct knowledge. It is generally thought that we have always occupied in educational matters a conspicuously subordinate position when compared with that section of the country commonly termed the North, but this is an erroneous notion; especially is it untrue in reference to higher education. At the beginning of the war between the States in 1861, only one-third of the citizenship of the United States belonged to the South. Then the South excelled the North in the number of

colleges and college professors, equaled her in the number of students enrolled in academies and colleges and universities, and approximated her in the amount of money expended for higher education.

The war between the States not only devastated the South in the slaughter of men and in the destruction of property, but it greatly retarded her advancement along the line of higher education. In many instances, buildings were demolished and institutions were destroyed. At the close of that momentous struggle, which caused the very foundations of our national governmental structure to tremble in their places, it was necessary for the people of the South to begin anew the work of education in every department. Since that time rapid and wonderful progress has been made, the enrollment in higher institutions has increased more than four hundred per cent., and there are today over forty thousand pupils in those institutions.

The work of the higher institutions speaks for itself. Since the beginning of our national career, men and women educated in Southern institutions have taken equal rank with their fellows from other sections in every vocation and avocation. In war and in peace, Southern valor and Southern thought have lead the van. In each of the States of the South, are found colleges and universities supported in whole or in part by State aid, and in the fields of science, art, literature, education, and statesmanship, their pupils have not been excelled.

The old South neglected technical skill, but within the past two decades great advancement has been made in that direction. Industrial training is given a place in many institutions, public, private, and denominational. Special State appropriations are made for the purpose of establishing and maintaining technical schools. The history of such training in England, Germany, Switzerland, and other countries furnishes conclusive proof that it is an American necessity. It is especially a Southern necessity. The South is naturally superior to European countries in intelligence and productiveness, but along with culture should come training—not only cultivated minds, but trained hands, do we need.

The old South did not awaken to a realization of the truth that industrial trades are as respectable as business and professional callings, that the one requires as high a degree of ability as the other, and that, if, as individuals or as a people, we would

surpass our competitors in skillfulness, we must possess superior skill. The new South stands for that doctrine, and realizes that an education of the eye to see, a training of the hand to do, a teaching of the mind to think, a discipline of the will to execute, is absolutely essential to progress and prosperity in this age of industrial development. During the past twenty years the South has far outstripped other sections of the United States in material growth. Indeed our advancement has been phenomenal. Northern industry and Northern capital have contributed in great measure to this rapid progression.

Institutions for the purpose of teaching scientific agriculture were unknown to the old South. Now every Southern State makes provision for such training. Successful farming is no longer considered possible without a knowledge of chemistry and the nature of soils. Under the influence of the application of science to agricultural pursuits, farms are being decreased in size; the lands are passing into the possession of a greater number of people; crops are being diversified; waste places are being reclaimed; supplies are being raised at home; the volume of exports is being increased; the balance of trade is being transferred to our favor, and we are entering upon an era of unexampled progress.

We have a large number of private and denominational colleges not under State control, that rank with similar institutions in other sections. They have contributed in great measure to the dissemination of learning.

In the matter of common school education the old South did not keep pace with the North. The peculiar conditions that for generations surrounded the people were not conducive to the growth of the free common school idea, nor have conditions since 1865 been favorable to its development. While most, if not all, of the Southern States made efforts to establish and maintain common schools prior to that time, not one of them made any considerable progress. With the close of the war between the States the people entered upon a new life. Three millions of slaves, uneducated and inexperienced in civic affairs, without even a limited knowledge of the means of self-support, were enfranchised—were made equal in governmental affairs with those who, but the day before, were their masters. What a fearful mistake! What a stupendous error! What a crime against civilization! What a travesty on civil government! What a sad com-

mentary on the wisdom of those who did it! It was as unfair and as injurious to the slave as it was to his master. The right of suffrage is at once the most precious and the most potent State prerogative ever enjoyed by man. It is a right which cannot be wisely and beneficially exercised when its possessor is steeped in vice, or ignorance, or wickedness, or superstition, because he is then absolutely at the mercy of passion, or prejudice, or designing men. An ignorant ballot, the result of sudden and unwise and wholesale negro enfranchisement in 1865, is the bane of Southern government today. As a war measure even, such enfranchisement was and is wholly indefensible. The negro should never have been given the privilege of voting until prepared by education to exercise that privilege intelligently and patriotically. But, since the mistake has been made, since he has been clothed with every civic power, there is nothing left to the South but to prepare him for citizenship. A spirit of self-preservation, if not a love for humanity, points this out as the only safe course of action. If education makes a better citizen of the white man, it will make a better citizen of the negro.

After the war, came the disastrously destructive reign of the carpet-bagger, the pernicious influences of whose sojourn among us are still visible and burdensome in the millions of bonded indebtedness which hangs over most of the Southern States. Confronted with unsolved problems and threatening dangers, the roar of arms and the tramp of troops had scarcely died away, when the South, poverty stricken and despondent, entered upon the work of rehabilitation. As the work of destruction was complete, the effort to reconstruct was necessarily all the greater. Right heroically has the task been performed, and in no respect has the South's growth been more rapid and more remarkable than in the development of common school systems. We have caught the inspiration that warmed the hearts of our brethren in other States in other days. We fully realize that, in a government like ours, the preservation of free institutions depends upon the general intelligence of its citizens, and that it is to the government's highest interest, that it is to the people's greatest good, to establish and maintain within the reach of every child the means of securing such instruction as will qualify him for an intelligent discharge of the responsible duties of citizenship. The spirit of educational advancement has broken upon us with invig-

orating power. Universal education at governmental expense is now a well-established Southern doctrine.

Common school systems have been established in every Southern State. In the beginning, the work of organization necessarily proceeded slowly, except in the larger towns and cities. In the rural districts,—on account of small appropriations, the sparseness of the population, the indifference of the masses, the inexperience and incompetency of subordinate officials,—the work was attended by many difficulties and discouragements. At present great efforts are being made to place within reach of every child educational advantages free of cost. Notwithstanding almost all the taxes are paid by the whites, liberal appropriations are made by every Southern State for the education of all the children, without regard to race, color, or previous condition of servitude. In 1877, the amount of money expended for educational purposes was eleven and a quarter millions, or sixty-six cents per capita of population; in 1887, the amount was twenty-one millions, or ninety-eight cents per capita; in 1897, the amount was thirty-one millions, or one hundred and twenty-three cents per capita. In twenty-five years, the amount invested in school property has increased more than three hundred per cent., and it is estimated that we now have sixty millions of dollars invested in such property.

With the growth of public school systems came a demand for professional teachers and professional teaching, and in every State there have been established schools, at public expense, for the purpose of giving instruction in pedagogy. These schools have been found to be an effective means of supplying an efficient teaching force. They dignify and professionalize the work of teaching. They are accomplishing great good. It is strange that people recognized the necessity for special preparation in all other professions before that of teaching. For the recognition of the necessity for this most important work, the South is greatly indebted to the trustees of the Peabody Fund, and especially to the general agent of the Peabody Board, Dr. J. L. M. Curry, who has done more for the cause of Southern education than any other man now living. Normal schools did not exist in the old South.

Twenty years ago we had enrolled in our schools two and a half millions of pupils, one-fourth of whom were colored. Then our entire population was about seventeen millions. Since then our population has more than doubled, the school enrollment is

too and a half times greater, and today nearly twenty-two per cent. of the entire population are in school. This is a large enrollment. It is said to be larger than that of the best school patronizing European country.

The average annual school term has been greatly lengthened. It is now over four and a half months. The average for the whole country is about seven months. Many things have contributed to the lengthening of the term, among them larger appropriations, the growth of towns and cities, and the general spirit of educational progressiveness which has taken possession of the people.

A menace to society, an obstacle to advancement, a hindrance to learning, and the adversary of sectional reconciliation, arises the race problem, and casts a shadow of gloom over the fairest domain on this earth. From the porticos of high heaven, angels of peace and love watch with fear and trembling the process of the solution of this most important problem. We realize that a correct solution of the race problem lies in a proper education of the people,—all the people; and we are taxing ourselves heavily for the purposes of free, popular education.

The progress which the new South is making in educational affairs is as rapid and marvelous as that which she is making along industrial and commercial lines.

INDUSTRIAL TRAINING IN PUBLIC SCHOOLS.

BY J. G. WOOTEN, SUPERINTENDENT CITY SCHOOLS,
PARIS, TEXAS.

In my mind it is doubtful whether a more important question can come before the people of the South during the next decade than the one which we have under discussion at this hour. And yet, important as it is, we find that in most States of the South it has not been considered with that interest to which it is entitled. Our people do not seem to take hold of it as they should. I have talked to hundreds of our very best business and professional men, and not one have I met that does not think it would be a blessing to our people. Still what have we accomplished?

That there have been sporadic agitations, we all know; but

has there ever been anything like a united effort on the part of our people in its behalf?

Manual or industrial training is a new thing to many sections, and where it has been adopted as a part of the education of youth, it has been done for the most part—and I am proud to say it—through the agency and influence of the professional educators.

Economists have, from time to time, hinted at the necessity of such and have advocated the establishment of technical and industrial schools. Philanthropists have, in some instances, given aid in the shape of endowments. The general government has rendered valuable assistance.

Most of the States have organized schools wherein young men and young women may learn some useful trade or science. I cheerfully endorse all these efforts, yet I claim that enough has not been done, nor will enough be done, towards this important duty of fitting our youth for successful lives until we shall have organized industrial training schools close enough for every one who desires to enter them and to gain the advantages. 'Tis true, the various A. & M. Colleges, Industrial Institutes and Polytechnic schools of the different States belong to our public school system, but it is not my purpose in this paper to discuss them. They have already proved themselves and have surpassed the most sanguine expectations of those who advocated their establishment. I shall speak on other lines.

Among a civilized and enlightened people, a people pronounced by all the world as a superior race—a people in whom are the greatest possibilities of any on the earth, a people who can lead in all the arts and sciences,—momentous questions are continually arising—questions that effect the welfare and happiness of all classes; and bear upon the prosperity of the nation as a whole, and that citizen who does not feel an interest in searching for light, that he may the better help his fellowman, is unworthy of the blessings which surround him. This is a living age, and it is ours to deal with living issues—issues for the coming weal or woe of our country, and not issues that have become threadbare from the handling, and which, if they could be decided, would be of but little practical good other than to remind us that some politicians must have an issue for a hobbyhorse, or never be able to get into office.

There are conditions which confront us, and it is the duty

of every man, more especially of those in our own profession, to study these conditions and to put forth all his energies to meet their requirements. To study these economic questions and to arrive at honest conclusions, is the duty of an honest manhood and womanhood.

I believe, my friends, that our profession can be trusted more than any other in searching for truth. We are not bound by party platforms nor special articles of faith when we take up educational problems. It is ours to go into the study of such free and unbiased; and having viewed them from all sides, and done so fairly and justly, to arrive at fair and just conclusions. Our profession should have no other motive.

In the discussion of this subject I shall not resort to any opinion of any man or woman who has written or spoken on it. I have not looked up any reports nor examined any magazine nor traced out any long lines of statistics. What I shall have to say belongs to me.

The thoughts that I lay before you, are gathered from impressions made upon me during a very active school life of a quarter of a century among the Southern people; and, while I feel that many things may have escaped my notice, my friends, who know me best, have never regarded me as one who could go through the forest without seeing the trees.

With an apology for personal allusion but with none for the facts it contains, I have to say that I was born and reared a Kentuckian—

Where the corn is full of kernels,
And the Colonels full of corn.

As a barefoot boy, I stole watermelons and played marbles, not only with boys of my own color, but with "Afric's sable sons" as well. I yet recall with tenderest affection the kindness and simple though loving admonitions of my old "black mammy" and regret at this good hour that my own children can not find so true and faithful a servant.

Five years as master in the country schools of that commonwealth, thirteen years as superintendent in three different portions of Mississippi, and seven years in the State of Texas, sum up my connection with the public schools of the South. Twenty-five years in the schoolroom ought to give me some insight into the needs of the day.

The old-time Southerner was and is yet a natural born aristocrat. His environments and education would permit nothing else, and I hope to God, my friends, that the chivalric spirit and the high and ideal type of such a manhood may never wane. I would still teach such to his children, but I would teach more—that these high ideals are not to be brought low through a mistaken idea, formed, perhaps, under peculiar circumstances and according to well-known customs; that manual training disgraces no man; that our Southern woman is none the less a noble housewife, but the more to be honored, and admired and loved for knowing how to use her hands as well as her head. I hope you will pardon me for this seeming digression. It is in fact no digression, for the conditions that confront us today are chiefly the effects of causes directly connected with our peculiar Southern institutions—prejudices I may admit, but prejudices so interwoven into our lives that they have become so great a part of our very natures that they can be dissipated alone by time, and even then the work must be gradual.

Like all men of pronounced individuality, the Southerner clings to his old institutions, and though forced to give up some, because the exigencies of the times demand such, he does so with regret. Many of our foremost men are yet clinging to the past. It is but natural, as the best portion of their lives belongs to that past, and most assuredly these men have a great influence on the coming generation.

From this fact alone, it is difficult to engraft new ideas into our manners and customs—but they are coming, and, though the change is slow, it is sure.

There are, no doubt, many within the sound of my voice who can recall the time when it was considered almost a disgrace to the family for a child to attend a public school,—the "free school" was spoken of contemptuously and considered as fit only for the low and common poor whites. Have you not heard just such expressions? I can recall the time when public school money was looked upon as a charity fund and given to the most needy old maid in the neighborhood or divided among a number of such in the larger towns, and I might say parenthetically that we haven't gotten entirely over it yet.

The introduction of public schools into the South is of comparatively recent origin,—and why? It was not on account of the education of the negro; it was not on account of the amount

of money it would cost—not these: but it was because the Southern born gentleman had a pride in educating his own children and paying for it. His keen sense of honor would not permit him to have done for him that which he thought he should do himself. Education with him was an individual matter. He did not look at it in that broad sense in which we regard it today. He did not realize that popular education is what raises a nation to greatness and prosperity. But, as I have said, these ideas of our people are gradually vanishing. They have, at last, been forced to acknowledge that the public schools are respectable and that the country is all the better for their existence. Some even prefer them for their children.

When I began to teach in the public schools, besides the Huckleberry Finns and Tom Sawyers, I had in most cases and with *very rare exceptions*, "street Arabs and wharf rats."

What a difference now when the children of the best and most cultivated people of the city attend the public schools, finish in the high school, and then go to colleges and universities. (This, of course, applies to bright and ambitious children. The public school is not the best place for a dull child.)

Surely, my friends, we are making progress, and it is in our power to make progress still. Nor have we been satisfied with the limited knowledge of the three R's. Secondary schools, and good ones, are to be found in almost every county of every State. In many instances they are in easy reach of every wide-awake and ambitious boy and girl in the county.

Now, what think you should be the next step in the true progress of public education? I don't know what your answer may be, but I know what mine is,—and I am by no means alone in my opinion. I would introduce industrial training into these schools and make it a part of the education of as many boys and girls as possible—both white and black.

Let us look at this from a practical standpoint. Do you believe it possible for systematic manual or industrial training to be taught successfully in the ordinary country schools? My observation and experience cause me to declare that it is impracticable, notwithstanding the fact that it may be sadly needed and even desired. The teacher has too much else to occupy his time. Where, then, would you place industrial training? My answer is, place it in the graded and high schools of our cities and towns, and under the supervision or direction of men who have energy and

“snap” enough to see that it will not be a failure. But, says some one, if it is practical, is it expedient to place manual training in our city and village schools? Will it not interfere greatly with the pupil’s education, if he is made to work a part of his time? This is the same old question. Let us answer this by examining the conditions of society generally. Education is no longer regarded as a mere ornament. Unless a man can do something with his learning, it is, in most cases, absolutely worthless.

If we look into the so-called learned professions, we find them crowded. The practice of law has been so simplified and cut up that any body almost can obtain license to be admitted to the bar. The consequence is that over half of those who are threatening to practice, are not making a living. In truth, I have heard some of the very best attorneys admit that, if they had to depend upon their law practice, they could not “make both ends meet.” I have heard physicians complain of having nothing to do and bewail the distressing healthfulness of their communities. The man who occupies the sacred desk can tell you that, while in one sense there can not be too many expounders of the Christian doctrine, there can be more preachers than our population will comfortably support. The teacher’s profession is full—full of something, though I can hardly tell what. At any rate the salaries are so low in the South that many are forced to work for half the money a bartender gets, and are paid grudgingly at that. Merchants complain of their business being overdone; of too much competition and short profits. Young men are to be had for clerks and shopmen at almost no wages at all, and yet, if we wish to start a factory or develop any industry on a large scale, we are compelled to go North or East to get some one capable of running it.

We have too many idlers, simply because we have so many who know absolutely nothing about the useful pursuits of this busy age. I believe that every man should have some trade or calling, and I am an advocate of the doctrine that it should be taught him while young, for the best artisans are those who have grown up with their business. The old apprenticeship system was not a bad idea, and, while we have outgrown it because the world has become too rapid to spend so long a time in learning a trade, I doubt very much whether we have improved upon it, since, with rare exception, we have taught none at all.

People may talk of such as being semi-slavery just as much

as they please, but, as for me, I would a thousand times prefer my boy's being bound out to a good and honest man who would teach him to use his hands than to have him running about the streets of the city and going to hell as fast as evil associates and tendencies can carry him.

My friends, the time is upon us when we must strive for the amelioration of such a condition. The opportunity is ours if we only seize it. This utilitarian age demands of us to accomplish something along this line. We can't all be professional men, nor should we be content to remain only "hewers of wood and drawers of water." 'Tis said that sixty-five per cent. of the most important offices of our government are filled from the one per cent. of our population who have been college men. When we see the disgraceful scrambles for office, let us believe, without waiting for further investigation, that we have already enough politicians. I once said that a term or two of political distinction or official preferment made most men unfit for anything else, and if they fail to obtain an office they are, in many cases, lost forever. But is it so with him who has a useful pursuit? Has he not something in reserve, if he should fail in any other seemingly more prosperous enterprise? The man that is a skilled artisan is rich whether he has a dollar of surplus or not. He is a producer of wealth, and only for short intervals is he forced to be idle. The cause of most crimes, the hard times, the want of prosperity both in the individual and in the community as a whole, may, in most cases, be attributed to idleness. While there is always hope for the industrious, the idle may expect only despair.

The peculiar temperament of a majority of our people requires that they be kept busy. I have no patience with the idea that we are an overworked people; that we should take life more leisurely. I am rather of the opinion that it is better to wear out than to rust out. The truth is, if we are not occupied with something useful we are apt to hunt up something hurtful—hurtful to ourselves, our families and our friends.

Do you not believe the reckless, dissipated habits of many of our professional men—our lawyers, our doctors, our merchants and others—are due to the fact that a large portion of their time is unemployed? Is it not wise then to leave off seeking admission to the already crowded vocations, and, in *lieu* thereof, to take up some pursuit that will insure us steady employment? It is a significant fact that many of our most wealthy and prominent men

are urging their sons to study to that end which will best prepare them, if not for the more lucrative, at least for the more sure and steady vocations of life.

Again, have you not noticed how few of our boys complete the comparatively limited courses as laid down in our high schools? Yea, is it not a fact that less than twenty per cent. of them reach even the eighth year in the graded schools of our cities? Are they not pushed into the business world, in many cases, before they have obtained a sufficient education to enable them to demand a higher salary than that paid to the common laborer?

Some time ago, there were articles going the rounds of the press claiming that we are having too much education. Any man who has paid the least attention to the attendance of boys in our city schools is able to deny this charge. I am sorry to say it, but it is the truth nevertheless—the majority of our boys leave school without having acquired even a tolerable proficiency in the common English branches. They are hardly on speaking terms with their mother tongue. Whether this is the case from want of a proper appreciation of educational training or from necessity, I do not know. Possibly it is from both causes. It would seem plausible, that the offering of such excellent educational advantages at our very door, and free at that, would cause it to be shared by every boy and girl, no matter how indigent; but the facts are not so. However, there never could be too much education, even if every boy and girl should finish all the high school work and even more.

Neither do I believe the curricula of our higher institutions furnish a wrong education, as has been claimed. In one sense there can be no wrong education; but my friends, there can be an *incomplete* education; and this incompleteness is the cause of the objections to our public school system today. We must meet to some extent the demands of the times. Now, the question comes up, whether we would give a boy a more complete education if we should put him in a position to learn even the rudiments of manual training. Could we not keep him in school longer, if it were known that he was learning the use of tools as well as of books? Could not a large amount of physical exercise, now wasted on football, be utilized in the school workshop?

The fundamental principle of public education in any country is not only to make a more intelligent citizenship but also to

create a useful and honest citizenship—to train not only for self-government but for a self-supporting independence as well. That government is the happiest and best which has the fewest paupers, and the greatest number of thriving artisans and honest laborers. To do our best towards creating such a state of affairs seems to me to be the supreme duty of every teacher worthy of belonging to the profession; for I regard this as the greatest problem for us to solve in the South, at the close of this century. The time is here when the tide in the affairs of men can be taken at the flood.

Have you not noticed of late years that our cities and towns are being filled by people who are leaving their farms? 'Tis said that the chief cause of this exodus is the superior advantages of the schools in these places. Be this as it may, the condition of affairs makes it the more imperative that they be trained to be self-supporting. If our farmers are ambitious for their children, and place them in our care, to do the best things for them that we possibly can do, we certainly owe it to ourselves, to our profession and to our country, to study well what is best for them.

There is no one anywhere that believes more in thorough and extensive education than I do. I believe in college and university training, and that too of the very highest order. I am optimist enough to think that it would be better for all, if every one could have a college education. I am not, by any means, an advocate of the so-called practical education—an education that is reached through short cuts, and whose only aim is to grasp the almighty dollar. Yet I know and you know that in our day, and probably for many years to come, the great mass of our people will not receive more than a rudimentary training. Not all could if they would, and not all would if they could.

However, I do not think that in the meantime it would detract one bit from the grandeur of a Ph. D. if he would learn how to drive a nail, saw to a line, or stock a hoe in a pawpaw thicket, without first having to study it from a philosophical, pedagogical or psychological standpoint.

It has often been said that a woman should know how to cook and to attend properly to household affairs, whether she ever has to do either or not. Yes, and you may add that every educated man should know something at least, of the useful arts. I don't believe one can be regarded as well educated unless he knows something about everything and everything about something. A master mechanic holds about as responsible a position as any that

can be given and, besides, is paid a better salary than nine-tenths of our A. M.'s and LL. D.'s receive. The truth is, the title is becoming quite as respectable.

The boy that we teach in our public schools to use his hands is not thereby rendered unfit to enter our technical schools, our colleges or even our universities. On the contrary he is better prepared to do so,—especially if he is poor and dependent upon his own exertions to work his way as he goes. Many of our best educated men and women have worked their way through college, and it stands to reason that many more could do so and would, if we in the secondary schools would prepare the way for them. The best teacher I have is a Mississippi woman who has been dependent upon her own exertions since girlhood, and yet today she can teach six different languages and teach them well.

It is our duty, therefore, to open more avenues that better facilities may be given our worthy boys and girls to acquire more extensive courses of study than they would ever be able to do without such.

The curriculum of our secondary schools generally is so arranged that it will meet the wants of those who intend to enter the universities and colleges, and also of those who never expect to receive any additional school-training. I say it has been arranged with these ends in view, nor can I see any objections to placing industrial training in one or both of our regular courses. Especially should this be done for the boys. I have often said that the Southern girl is brighter than the Southern boy. I have been led to say so, because, as a general rule, she stands higher in her classes, notwithstanding the fact that she spends, on an average, from one to two hours per day in extra study and practice in music, art, etc. May it not be, however, owing to the fact that not enough attention is being paid to the leisure hours of the boy? While "All work and no play makes Jack a dull boy," is it not a fact that he has too much recreation? Or, rather, does he not have offered to him many kinds of recreation that are more hurtful in every way than beneficial?

Does not your experience warrant the assertion that a decided majority of boys are only too anxious to learn the proper use of tools and the details of mechanical arts? Moreover, it can not be said that they become tired of the work as soon as the novelty wears off. Emulation can be developed in the workshop as easily

as anywhere else, and an interest can be created to that extent that the labor will really be a pleasure. I know that I am not mistaken in this, and I desire to assure you that it is not with me a mere theory.

Furthermore, it can be established that it is not the boys, but the parents in many instances, that are to blame for their children's indolent habits. Effeminacy is being fast developed and the cause is found in the home government. Too often we find the young miss in the parlor giving the piano the toothache with "ragtime" music, and singing "I Want to be an Angel," while her poor old mother is in the kitchen getting dinner. Many mothers and some fathers are overtaxing their strength to save their children from a little work—all from a mistaken idea as to the good and healthful results to be gained from the systematic employment of boys and girls about home.

I was once boarding at a place where the mother was forced to do the cooking a few days (you ladies know that such things will happen, even in the best regulated families). I noticed her carrying in stove wood. I saw her big, strapping son, twelve years old, sitting at a table and playing checkers. It was too much for my temper, and I said, "You lazy, trifling, little scamp, go right out there and take that wood in for your mother." "I don't know how," he whined. Well, I showed him how and, my word for it, he learned fast.

There is another feature to be considered under this subject. As all know we have a large negro population throughout the Southern States, and, my friends, they are here to stay. Frequently we read in Northern journals about the negro problem of the South. It is both amusing and disgusting to the Southern white man and to the intelligent negro to read the "rot" that is being printed from the pens of long-haired men and short-haired women who know absolutely nothing concerning the true condition of affairs among this people. Almost without exception, they view the negro from a distance and form their opinions similarly to those who come West and expect to find the Indian princesses, the beautiful Minnehahas of song and story, existing in reality among the Choctaw, Cherokee and Chickasaw nations. (And if you want all the poetry about Indian maidens knocked out of your soul, just go with me through the Territory on my way home.)

I have been acquainted with the negro for more than forty years. I have taught him in State normals, and instructed him in county institutes. I have studied him and his condition from every side, and I do not hesitate to say that his future happiness—his future success in the South—depends upon his learning something about the more useful pursuits of life. So far as the proper education of the negro is concerned, we have, in a measure, failed. He has conceived the idea that by acquiring an education he will be relieved from the necessity of work. Before he has reached the point even "where a little learning is a dangerous thing," he wants to preach, and preach he will, even before he owns a Bible to read his text from.

What are the conditions in our cities today in respect to the negro? I will give you a sample, and many of you can tell whether or not I have overstated the case. There are in my town 1,003 negro children between the ages of eight and seventeen—our State school age. There have been enrolled thus far during the present session 576, about seventy-five of whom are under the State age. This leaves half of the school population on our schools rolls, and these attend so irregularly that their average attendance will not exceed seventy per cent. of the enrollment. Where are all the others? A few of them are at work, but only a few. The rest are absolutely worthless and are growing up to be a public menace to the thrift of the community. It is almost impossible to find a young woman or girl who knows how to sew, cut the simplest kind of a garment, or cook without making dyspeptics, and yet we have Latin, etc., in our colored high school, where we ought to have needle work, culinary training and other industrial studies. The boys should be made to learn a trade and to begin it in our public schools.

As things now stand, the average set of negroes in our cities go to the cotton patch about two months in the year and during this period you can not get one to do anything else for love or money. He thinks too much of the annual festival or frolic that is peculiarly his around the gin houses and country cabins, and is ready at any time to pay two-bits to be in a crowd,—nor is he particular as to what is going on. While summer lasts, and blackberries, roasting ears and watermelons are in season, any kind of exertion is an unknown quantity, unless perchance he can find some secret nook and exercise his lungs with "7-come-11." But

when winter's cold blasts begin to chill the frame and to whistle through the keyholes, he, too, sets up a howl and is willing to work for his victuals and clothes, a few stray dimes and what he can steal.

In conclusion, my friends, while industrial training can not possibly be the panacea for all our ills, I feel assured that it will do as much as any other one thing towards the solution of the negro problem in the South today. If it can be worked into our city schools without detriment to them, ought it not to be done? I believe a plan can be mapped out by which we can go before our school directors and have it done. It is true that it will cost something, but there is no need of its costing very much. It is entirely unnecessary to go into the work full-fledged. It can be done gradually and with very little outlay, when we consider the advantages to be gained.

It is not in my province today to outline any plans for the introduction of industrial training into our public schools, but I contend it can be done and should be done. I regard it, therefore, as incumbent upon us to formulate some plan of procedure and with a united effort to bring this matter before the people of our cities and towns, and to continue to do so until we gain recognition and accomplish our purpose. The time is coming,—yea, it is already here, when the teacher must know something more than books, and be able to use his well-trained mind to meet conditions as they arise. Leaders of thought must be leaders of action; and such is my faith in the educators of the Southern people that I am willing to affirm that they can accomplish anything, if they so will. Be it ours, then, to shape public opinion about this matter in the right direction.

Let us not be a "tenderfoot" in pressing the claims of our profession upon those in authority. Let us not give up any enterprise simply because it requires work at our hands. The end will justify the means and so long as we labor to ameliorate the conditions of our people, men and women will call us blessed, and it matters not where the good and upright may lay us down to die, though rude be our bed and stony our pillow, there will arise from the valley of vision a ladder in lines of fire to heaven, on whose every round are the foot-prints of angels.

*PUBLIC SCHOOL EDUCATION OF GIRLS: WHAT IT
SHOULD BE.*

BY MRS. ELECTRA SEMMES COLSTON, GIRLS' HIGH SCHOOL,
MOBILE, ALA.

Since the first days, when, in the dawn of humanity, the destiny of the race was shaped by the single act of a woman, "her hand has ruled the world." Matthew Vassar in his first speech to the trustees of Vassar College said: "The mothers of a country mold the character of its citizens, determine its institutions, and shape its destiny." Well does it become us, then, to see that these girls of ours shall fulfill this high destiny reserved for them.

To make a nobler race, is to make nobler women; to make nobler women, is to expand their sympathies, to enlarge their activities, and to elevate their aims. The object of education is to make good women, who shall make good wives and mothers and sisters, and useful, intelligent and cultivated members of the human society; so, that, by attraction, good men may be worthy to become their husbands, fathers, brothers, and co-workers!

Ignorance and sin are a menace to any permanent government, and especially to a republic. The object of education is to overcome ignorance, and eradicate sin. Education in our American sense is the training of a whole people for a worthy and effective manhood and womanhood as the soul of good citizenship. By its very nature, it is the most influential motive power of our civilization. Like all formative agencies, it must be of slow growth, for whatever living thing is strong or beautiful has been made so by the growth of the years. To grow is to be strong and beautiful and fresh and joyous, hence the spring is the glad time. The insects hum, the birds sing, the lambs skip, the very woods give forth the sounds of life; the growing grass, the budding leaves, the sprouting seed, coming as with unheard shout, fill us with happy thoughts, because in them we behold the vigor of life, bringing promise of higher things. Growth leads us through wonderland. It touches the germs lying in darkness, and the myriad forms of life spring to view; the mists are lifted from the valleys of death and flowers bloom and shed fragrance upon the air. To grow is to feel the mysterious thing we call life vitalizing every fibre of the human being instinct with that life. Hence the education of our girls must commence in their

infancy, extend through all their growing years, even unto the fulness of time! Pestalozzi says: "Gertrude teaches her children." So, it is with the *mother* that the work of education begins. And must not the mother be fully equipped for this work? She must know herself in order that she may know her child. This living book, the child, is open to the mother of today. The child is asking for bread upon which it can grow bravely up to the full stature of the perfect man, or woman. The child asks for fish, caught in the wide-spread nets of true knowledge; for fish in whose mouths shall be found the coin, which the child will need, in order to pay the tax that life makes upon every soul. How much of the hardness of heart in the manhood of today, how much of the slimy dishonor of our political life, how much of the frivolity and sham and vice of our domestic hearths is due to the giving of stones for bread; to the finding of serpents instead of fish!

Mothers who are becoming students of everything else under the sun, must become students of their own children, and students of every system, scheme, plan and practice for the development of the body, mind and character of the child. It is not one whit more important that the students of today shall make good mothers and good citizens, than that the mothers of today, in their turn, shall make good students of child-life and its needs.

In the Greek Pantheon all physical power is given to the gods; to the goddesses all intellectual power, for is not Pallas Athene the living essence of the brain of Jove? So when the girl presents herself at the public school, there to receive the training that is to build her into this effective womanhood and citizenship, shall she not share in equal measure with her brother?

We find from colonial chronicles that public schools which were established in New England within twenty-five years of the landing of the Pilgrims, had no room for girls; and Harvard College, founded twenty years after the landing, was for young men,—not for their sisters! In the dame school, the girls were taught "to make their manners," and to spell out the catechism, which every well-regulated girl was expected to know by heart. In 1792 the select men of Newburyport, Mass., agreed that during the summer months, when the boys have diminished, the master shall receive girls for instruction in grammar and reading, after the dismission of the boys, for an hour and a half in the

afternoon. In 1803, the same historic seaport, in the same generous spirit, voted to establish four girls' schools, the first on record, "which were to be kept six months in the year from six to eight o'clock in the morning, and on Thursday afternoon," for the boys had the choice of time as well as training.

But the century now ebbing so fast from the shores of Old Time has witnessed a mighty change in this, as in all else. Now there is not a single college west of the Alleghanies, the advantages of which are not equally offered to the sons and daughters of the people.

This general education of woman has exerted a vast influence on the public sentiment of the country. Nothing shows the advance made in a single century, from a more salient point of view, than the fact that from having been grudgingly admitted to the lowest grade of the public schools, and obliged to attend at the unseemly hour of six o'clock in the morning, woman, when she had the opportunity, proved herself so worthy of it, that to-day, eighty-two per cent. of all the teachers in the public schools of the United States are women. To sum up her present position, our witty Gallic neighbor, Max O'Rell, said that if he could choose his lot in life, he would choose to be an American woman!

Plato once said: "He shall be as a God that can rightly divide and define." Wise educators agree that the best work of the teacher is required for the primary department. Here there should be no hurry; no over-crowding. At this early age, the formation of habits is being established—a most important factor in school life. So there should be no more pupils than can be individualized. The perceptive powers are being developed, and this should be so directed that absolute accuracy should be the result. No half-way images of things, half-seen; no half-way reproductions of such half images. As the girl is mother to the woman, the lack of accuracy of observation and of re-production, will be with her during all her school career, and will accompany her through all her after career. Classes should be small, so that individual knowledge of each child may be possessed by the teacher, who should be of the best equipped and best paid. The recitations should be short and varied enough to hold interested attention. Physical recreation and mental relaxation should be given at frequent intervals, and above all, the school hours should be few. The little child that returns home wearied and disengaged, after a six hours' session, and the next day—and days.—like

Shakespeare's "school boy, with shining morning face, creeping like snail unwillingly to school," makes such a beginning of school life as is fatal to its successful completion. But, a little girl skipping along, eager and alert (after a short session), welcomed home to mother's arms, as she asks: "Well, and what about school today, little one?" "Oh, I have had such a good time and do you know—," and then follows a voluble recital of the day's work. Such an auspicious beginning of school life, supplemented by the auxiliary home teaching, and we will have our little girl growing into the interested and interesting student of all the higher grades. With her, to grow is to have faith, hope, courage. The girl, who has become able to do what a little while ago was impossible to her, easily believes that nothing is impossible; as her powers unfold, her self-confidence is nourished. She exults in the knowledge of increased strength. Each hour she puts off some impotence; and why shall she not have faith in her destiny, and feel that she shall yet grow to be a poet, shall sit in the seats of the mighty, or be what you will that is great and noble?

The ideal of education is to make the school a rehearsal of civic life, and so the education of our girls in all the grades of the schools should be to that end. The director, I call the teacher so advisedly, holds the future destiny of these girls in the hollow of her hands, for her life among them should have but one dominant idea, that of helping each of them to be the thing God meant. She is not the restraint and destroyer of their natural vitality of thought and feeling, but the guide and director of all their native forces into every beautiful field of learning, in order to see them grow into the highest type of development possible for women, under present circumstances, to attain. And the result of this kind of training, the end and aim of which is to develop, not the ideal mental constitution, but the real mind as we know it,—the result is a woman conscious of her own heritage, conscious of her kinship with all humanity, of her power over the universe, of her ability to grapple with the world outside of self, and of rightful control over both the life without, and the greater life within,—whose body is the servant of her soul, whose hands are trained to practical uses, a mind equal to grasping the common wants of existence, a heart in which the high ideals of character and strong impulses towards true usefulness oversweep that consideration for self that would otherwise make one's own interest seem the very centre of the universe of God!

A Danish sage tells of the old King Frode, who was in dire distress, he and all his men-folk, because, having angered his daughter, she and all her handmaids promptly abandoned him to his own domestic devices. In the attainments of this school-girl I would place first those which are needed to make not only King Frode and the men-folk quite comfortable, but which are absolutely necessary for the harmonious surroundings of every member of that republic in *pelto*, the home. This girl graduate of ours must have learned that the moral fibre which makes possible a free government must be developed in the home. Moral and intellectual fibre, as well as muscular, are all dependent upon pure air, cleanly surroundings, healthful food, adequate and appropriate clothing, regular habits and cheerful environment of comfort and hope, all of which it is largely the work of the house-mother and her assistants to furnish.

To have gained command of all one's powers, mental, moral and physical,—and to have gained such command requires brain-work and hand-work; work for self and work for others; work with others in the schoolroom, and work alone in the home; theoretical work and practical work—this means an all-around development worthy of the name of education.

Anatomy, physiology and psychology, heat and light, air and its movement, chemistry and germ theories, if first studied in the laboratories of the high schools, shall be listed anew in the practical laboratory of the home and society, for the nation and its history is but the family and its history writ large. Political economy is but domestic economy magnified. With the home and its needs made the practical objective point of a part of high school education, the home will rise into new importance, and the homekeeper to a new place of honor! Since only the owner of the cultured brain can aspire to the rank of a scientific, as well as practical housekeeper, such housekeeping will be seen to be as worthy an object of ambition as club work, teaching, stenography, clerking, reporting, etc. In fact, the brains of cultivated women put into a household may save time for other work,—for the club, the magazine article, the book to be written, the profession to be followed, while yet the home suffers no loss.

Again, a woman laying claim to education must be ready to answer to the pass-word of the work-a-day world, "What can you do?" A solid industrial, as well as intellectual, training is re-

quired for every girl as a permanent guarantee against poverty and crime. If the girl is not so educated as to be able to be self-supporting, she is liable to become directly or indirectly a public charge. If the State may claim the right to compel education in order to overcome ignorance and sin, may she not, with equal justice, claim that the education be of such practical character as to assure the capacity for self-support? Unfortunately, partly from precedent, partly from lack of funds, especially in these Southern States, the education of our girls is too theoretical. What becomes of so many of our sweet girl graduates? Such of them as cannot find employment as teachers and the like, go to fill the ranks of the unemployed, who possess nothing but their education; such education as makes them not valuable citizens, but dangerous, because discontented. Hence, such cultivation as lifts them out of and above their surroundings without providing a place on a higher plane, is much to be regretted by the girl as well as by her companions. All the graduates of all the classes cannot be high-toned bread-winners. Our schools, then, should train the hand to cunning as well as the brain, so as to make her well-fitted for whatever work she may find to do, be it in the factory, the workshop, the office, the kitchen. Some there be that stand and serve. It is the duty of our public schools to see that these shall be rightly equipped to serve, for every form of labor is dignified. *Laborare est orare.*

The girl graduate of the public schools should know, and should justify her knowledge, that she owes an equal allegiance to every part of her being. She who neglects health, shall reap a whirlwind of weariness and wretchedness. She who aids not beauty by all reasonable means, has lost one of the strongest levers whereby to move the world. She who fails to expand her intellectual faculties unto the highest cannot seek recognition or honor among men. The woman who slays love, does ill, for like the wounded lion, it shall turn and rend her, and leave her, at last, desolate and stricken and alone. While for her, who knows the grace of a heavenly spirit, "Her deeds shall drop as the rain, her speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass!"

THE CHILD THE CENTER.

BY DR. CHARLES C. ROUNDS, NEW YORK SUMMARY.

As I have followed the discussion of this evening it has seemed to me best to lay aside what I had purposed to say to you, or to devote the brief time at my disposal to a problem which all of us have to solve and the discussion of which tends to harmonize all educational thought.

The educational problem of the South, of the North, of lands beyond the sea, the one always present to us or pressing for solution, is the problem of the child,—what he is, what he ought to be, what he demands at our hands. In this child, waiting for us, lie all possibilities of developments of philosophy or science, of art, of ethical systems, of civilization itself; and all education is nought but the development of these possibilities according to the laws of his nature. The child is the center.

All development lies along the lines of the true, the beautiful, the good.

The child naturally inclines toward the true. He meets the world in good faith; he is shocked when first deceived. But this truth is to him truth of fact, of appearance, merely. Science begins only when the mind passes with appreciation from the truth of mere fact to the truth of principles and laws, from events to causes, from place to world systems. It is this that urges the philosopher in his seeking for ultimate truth; that inspires the scientist in his investigations; that drives the explorer to the pole; that sustains the historian in his life-long search. To this higher plane of truth all must be allowed to grow, and must be aided in the growth.

The child is naturally inclined toward the beautiful. This is at first a feeling merely for a pleasure of sense, for the prettiness of things, for dress, for decoration, bric-a-brac, the jingle of the street song, and many never pass beyond this. But there is a higher plane which is reached when pleasure is derived from the sense of order and harmony, from an appreciation for the beauty of nature, for the masterpieces of art and literature, for art in the true sense of the word.

The period of development of this higher sense of beauty can not be definitely fixed for all, but, given the occasion, it will often be found where it would not have been believed to exist.

To this higher plane of beauty all must be allowed to grow and must be aided in the growth.

The child naturally inclines toward the good. I know that this is often denied, but for proof of the statement I need only refer to teachers who have lived long with the children. Were the prevailing natural tendencies to the bad, the school, the family, the society of the present day, as we know it and live in it, would be impossible. Evil tendencies can not be denied, and if these be encouraged by evil environment and example, the result can be only evil.

At first the child seeks his own good; the early sense of right is a sense of justice in what concerns himself. But with the child whom we know it is often, and very soon, something more, often much more than this, a development from *egoism* toward *altruism*, from the feeling of justice to himself toward that state in which the sense of duty becomes the rule of life. Kant says: "I sleep and dream that life is beauty; I wake and see that life is duty."

That the individual life may be well lived, that society and the State may be saved, life must be lived on this higher plane.

To this higher plane the child must be allowed to grow, and must be aided in his growth.

In the republic the privileges of the few in education must become possibilities for all. The child has not his full right unless, under good instruction, he gains an acquaintance, not with all nor many sciences, but with the method of scientific investigation and proof; not with all nor many arts, but with the underlying principles of true art as exemplified in some important branch of art which he is led to know and enjoy; not with the metaphysics of ethical systems, but with those fundamental principles of right-living which alone can be the foundation of the successful life or the prosperous State. And the State has not discharged its full duty until its schools are so organized as to open all these possibilities to its children, and school attendance should be prolonged to such a period as will attain these possibilities.

The result of such school life does not end with this statement. To the public school in this country is forbidden instruction in religious dogma, but the good school is not and can not be a Godless school.

Nations have risen or fallen according to their ideals of the Divine. The God of a people can not be summed up in a defini-

tion. He may be Siva, Vishnu, Jupiter, Thor, Allah, Jehovah, the "Great Spirit," or "that power in the universe that makes for righteousness." The Divine ideal in the mind of any people is the summation of their highest ideals of truth, beauty, goodness. In every development to a higher plane there is a transition to a higher life, from matter to spirit. Truth of fact deals with impressions of sense; truth of principles or laws, with spirit. The pleasure of sense binds us to matter: as we pass to the spiritual ideal of beauty which underlies all true art, toward a delight in the order and harmony which make all things consistent in one universe of beauty, we pass again from matter to spirit. When we have passed from the earliest conception of good, which makes self the center, to that higher conception of right and duty which must order the individual and the national life if these are to be ordered aright, whether we speak the word God or not, whether or not we mention a formulated dogma, we have drawn still farther away from sense, we have penetrated still farther into the realm of eternal spiritual truth.

In this sense, teachers, does our calling become truly noble; in this way the log schoolhouse may become the seat of a more liberal education than sometimes may be found in college halls; in this way, or in some such way as this, alone can we safeguard the highest ideals of the republic, and assure the advance of a Christian civilization.

SCHOOL DIRECTORS: THEIR SELECTION AND DUTIES.

BY H. L. WHITFIELD, STATE SUPERINTENDENT OF EDUCATION OF MISSISSIPPI.

From an educational standpoint the last decade has been characterized by a wonderful development of the individual teacher. This is manifest to every intelligent observer. Probably during this period more normal schools have been established, more institutes held, more text-books on pedagogy read, and more lectures delivered on the various subjects of professional training, than in the whole of our previous educational history. One has but to visit any of the teachers' conventions and observe the character of questions discussed, to be fully convinced of the

truth of this assertion. In fact, has not the teacher advanced far beyond the other essential agencies of a successful school system? Is it not time to take into consideration the fact, that efficient schoolroom work alone will not suffice, that there is a practical side to this question—the very basis of our schools; that there should be a certain established relation between the theoretical and practical phases of education; that there should be a complete adjustment between these necessary forces? I do not regret that our teachers have become better instructors, but I lament the fact that the administrative part of our schools has not kept pace with them. We must not forget, in our zeal for knowledge of the classics, our educational theories; and, in our thirst for new dictums, we should remember that our schools are maintained by taxation, and that the people who pay taxes expect to have some voice as to how the funds shall be dispensed and the schools conducted. These forces, professional and administrative, meet in teacher and director; for success there must be complete understanding and adjustment. If it were left to the genius of one mind to develop a comprehensive scheme of education, possibly all of the various parts of the complicated machine might work in perfect harmony; but as this is impossible, we must look at the problem as it is, and not as we would like to have it. All successful business enterprises have power and authority lodged somewhere. This is necessary and is accepted without argument. In our school economy this power rests with a board of directors, whose duties are to elect teachers, fix salaries, provide buildings and apparatus, and, in fine, do all things necessary toward maintaining schools, except the actual schoolroom work; but there are cases on record where they have arrogated to themselves a censorship over the teacher in the manner of instructing his classes. The weaknesses of school directors are so generally known that it is a waste of time to enumerate them here; so I shall devote this paper to what I consider the correct system of electing trustees, and to a discussion of their duties. The first great essential is to have them removed as far as possible from politics, both in their election and in the performance of their duties. Our schools have suffered more, probably, from inefficient superintendents and teachers than from all other causes. It very often happens that our best teachers lack the tact necessary through political influence to win the graces of the board of directors; while others, who possess inferior scholarship and teaching

ability, by paying homage to the powers that be and marshaling their political forces, obtain the better places. As long as human nature remains as it is, this criticism can be made; as public opinion becomes more enlightened, and a higher standard is established in the election of directors, it is to be hoped political influence will vanish from our educational system forever. In my opinion, directors should be elected by a direct vote of all the people of the district, for a term of years. The method that prevails in some towns for electing them by the council, places them, as it were, on a basis of partisanship and favoritism. Under such a system, it often happens that directors are voted for with the covert understanding that they will elect a certain teacher superintendent of schools. Besides, their connection with ward politicians often engulfs them in the vortex of factional politics, which is always detrimental to the best interest of the school. The idea is often advanced that the old doctrine of local government should be carried in the election of directors, and that each locality should have its representative on the board. Each ward generally has its peculiar factions, and if the directors are elected by the wards they will feel that they are the representatives of that part instead of the whole district. It were better to let the issue be put fairly to the people of the entire district, to let the people understand that they are selecting men to distribute their school money, and to elect the teachers in whose hands they are to intrust the education and, often, the moral destiny of their children. Men elected thus will feel that they are under political obligations to no faction, but to the people; and the little ring usually found around all city halls will not indirectly select the teachers as a reward for political work.

Again, the term of office is too short. Experience is one of the necessary qualifications of a competent school director. He should know all about the proper construction of school buildings, school furnaces, and the thousands other things necessary to an intelligent performance of his duty. Members of school boards are usually business men, having their own private affairs to look after; they can not devote all of their time to public interests. If they are elected for too short a term, they are apt to go before the people for reëlection before their plans have borne fruit. The same educational policy should be maintained for a term of years, and this can not be if a new board is elected annually or at short intervals.

We need our best, most active and progressive citizens to direct our schools; and everything possible should be done to dignify the office of director. Public sentiment should be so educated, and the powers of the office should be so enlarged, that our best citizens would deem it an honor to be a member of the school board. In my opinion, they should levy the school tax. I realize that this opinion will incur objections. But why are the people not as well qualified to elect school directors competent to levy taxes as they are to elect aldermen to do the same thing? How often have our school boards been embarrassed because of the lack of funds? What public interest is usually the first to feel the effect of retrenchment when city taxes become too high? We should divorce, as far as we can, the ordinary city affairs from the school interests. The members of the school board should be elected in such a manner and the powers conferred on them should be so unrestricted as to make them realize that they are responsible to the people alone. Their acts should be open. No star-chamber proceedings should ever characterize their deliberations. The necessity of executive sessions should rarely occur.

School directors should be leaders in all matters educational. They should keep fully abreast with the best educational thought and action. While our boards should see that funds for school purposes are not dispensed with stinted hand, and that everything necessary for the comfort and convenience of the pupils should be furnished, that the equipments may be thoroughly up to date, yet they should remember that they are the guardians of all the interests of the people, and that the same business principles should obtain here as in their private affairs. But men of the character that I have attempted to describe are usually men of affairs, and they do not have the time to devote to the duties of the office which is necessary to the attainment of so high an ideal.

The highest function of the board is the selection of a principal or superintendent. The success of a school depends more on the general character of its superintendent than on any other individual, or aggregation of individuals. Some of our Southern towns are noted for their well-sustained school systems, while others, on the contrary, are spoken of as having very poor schools. Why is it that some towns and cities have better schools than others? They, alike, as a rule, have homogeneous populations; their taxable values usually bear the same ratio to populations. To a school man the reason is evident. Wherever you see a

flourishing system of schools you will find a live, active, and intelligent superintendent. In fact, the fame of the superintendent is indissolubly connected with the schools. Boards of directors soon realize that they have not the time to devote to the arduous duties of their office, also that their business training has not been of such a character as to qualify them for the duties of this important office other than the management of its financial affairs. To make a success of any enterprise it is necessary that there should be a competent supervisor to give his entire time to its management. Is any school director capable of so doing? Do school directors have the time to acquaint themselves with the relative value of text-books? to study each teacher sufficiently to know to what grade of work she is especially adapted? and to make the distinction between the correlation and coördination of the different branches of study?

If the trustees have neither the time nor ability to do this, then upon whom shall these various and complex duties fall? There can be but one answer, and that is, on the superintendent. But it is charged that great power gives great opportunity for corruption. I repel the accusation that is often made against our superintendents. I can not believe that men whose lives are spent in searching for truth, can be easily and quickly debauched.

I am not one of those who believe that the gulf which separates virtue from vice can be leaped at a single bound. That there are some instances where superintendents have abused the high trust confided to them can not be denied, but corruptible superintendents are as rare as are the ministers of the gospel who disgrace their holy calling. In the exercise of this high prerogative of electing a superintendent, boards should feel the concentrated weight of all their responsibilities. Here is the one dangerous rock in their courses, and to avoid it their sails should not be driven by any political wind; but, with the discerning eye of the skillful navigator, they should steer straight through the sea of political influences to the place of sure and safe anchorage.

In the performance of this duty they should be deliberate, lest a fatal mistake be made. First it should be known that the superintendent elect measures fully up to the intellectual standard; this is not so difficult. But the greatest care should be exercised in seeing that he possesses those other essential qualifications on which his success will depend the more. Is his character above reproach? What degree of executive ability does he possess?

Has he shown good judgment in the management of his private affairs? Has he a pleasing address? Is he easily approached? Is he a good judge of human nature? In fine, does he possess all those qualifications that are essential to make men leaders?

When such a man is found the board should fortify him in every way possible, recognizing that he has a technical knowledge of those things of which, in the main, they are ignorant; that he has a plan and policy to carry out which may in part be frustrated by their interference. And above all, when they that "see as through a glass darkly," begin to complain and assail, let the directors stand as firmly as Gibraltar until the waves of popular clamor spend their forces in vain.

*HOW TO IMPROVE OUR RURAL SCHOOLS.**

BY J. C. HARDY, SUPERINTENDENT OF SCHOOLS, JACKSON,
MISSISSIPPI.

Mr. President, Ladies and Gentlemen:

I am glad to see the thought of this great association directed to this question, upon the proper solution of which depends the future prosperity and welfare of our section—a section, Mr. President, whose soil is as fertile as that of the ancient valley of the Nile, whose climate is as balmy and genial as that of Southern Italy, whose mountains are as grand as those of classic Greece, whose natural resources are practically inexhaustible, whose thought once molded public opinion, and whose statesmen for more than fifty years constructed our constitutions and enacted our laws.

The loss of this leadership and power was caused by the violation of great laws and principles of national growth and development, the complying with which would have made us the richest and most prosperous people upon the face of the globe. Therefore, if we would regain our former position and influence in this great sisterhood of States, it behooves us to study the laws of our environment that we may put ourselves in accord with their teachings. It was for this purpose that our association was called into being nine years ago by the leading educators of our section.

*This paper was not read, Superintendent Hardy being absent.

The people are looking less and less to the politicians, and more and more to the teachers of the land for the solution of the problems pressing them so surely upon every side. They realize that the questions of destiny are being worked out in the schoolhouses of our county, and not in the halls of our legislature. To the teachers have they directed the inquiry, How may their country schools be improved, and the question before us now is, What can we do with it?

To qualify a sufficient corps of trained teachers in the few normals and training schools at our command; to provide out of our poverty ample means for the extension of our terms; to build and equip commodious and comfortable schoolhouses at the cost of an additional burden of taxation; to meet the extra expense and to overcome the prejudice of educating the negro portion of our population; to improve our public roads so as to facilitate the consolidation of weak and non-progressive schools; to secure expert and wise county supervision; to develop a public sentiment imbued with a sufficient vitality of progress to overcome the blighting influences of isolation, and to brighten and make happy the social life of the country, are undertakings which, while calculated to discourage and appall the most enthusiastic and brave, are, at the same time, worthy of the best thought and efforts of our most gifted educators and statesmen. These questions must be met whether we will or no, and well may we exclaim with the apostle, "Who is sufficient for these things?"

It will be my purpose, in the brief time allotted me, to discuss and somewhat emphasize each of these propositions. "As is the teacher, so is the school." Therefore, we may change the reading of the question and make it read, "How to Improve our Rural Teachers."

Regarding the school as an institution whose function is to educate the child, thus preserving, improving and transmitting the civilization of the past, the teacher is the principal factor in the work to be accomplished. The character of the civilization of the future depends upon the character of the work done in the schoolroom today. The character of all other professions depends upon the character of the teaching profession. If we are to have great doctors we must have great teachers; if we are to have great preachers, we must have great teachers; if we are to have great farmers, we must have great teachers,—for they are

bound together by the inexorable law of cause and effect, and like causes produce like effects.

The people have come to realize that the character of work done by the teacher requires a deeper scientific insight than that done by any other profession, hence they demand that those who engage in this work in the future, must cease to be school-keepers, crank-turners, or recitation-hearers, and become school-teachers in the true sense of the term.

The doctor gets his knowledge of the eye by coming directly in contact with the eye, but the teacher gets his knowledge of the imagination through phenomena, by the way that faculty manifests itself. The doctor gets his knowledge of the ear and lungs and muscles by coming directly in contact with them; he studies the things themselves in the concrete, while the teacher must study the memory and the will and the judgment in the abstract. It is just as necessary to the teacher that he should know these faculties and their growth, as it is to the doctor that he should know the construction of the heart and its mode of action. In my opinion it requires more intelligence and skill to develop a man, than it does to patch him up and keep him in running order after he is developed.

Hence, the point of contact in taking hold of this educational question is the teacher. Give us a sufficient number of qualified teachers for our rural schools, and all other difficulties will disappear as rapidly as dry stubble before a consuming fire.

Comply with the demand, and all other things will be added unto us educationally. All the other demands enumerated above are but subsidiary to this. This question requires the others only as factors to its proper solution. As valuable as is the work of Dr. Harris, and as necessary as it is towards keeping us in touch with the best thoughts of the educational world, yet Dr. Harris may lay by his facile pen, and make dumb his eloquent tongue, and still under the leadership of our state, county and city superintendents, and, under the inspiration of the other educational leaders of the land, the great mass of our teachers would toil on without feeling a perceptible loss. The works of Dr. Harris may all be destroyed, the office of state, county, and city superintendent may all be abolished, and every educational press of the country may be closed down, and yet the teachers out of their own resources will devise new methods and think new thoughts, and the educational interest will move on, though greatly impaired. Dr.

Harris's great thoughts and eloquent words must reach the children, if at all, through the State machinery and the teachers. With dead, narrow teachers in the schoolroom, the channel through which must flow the life-giving quality is closed, and the children must starve.

It is true, also, that the teachers constitute the channel through which the superintendents and writers of the country are to reach the homes of the great masses of the people. Therefore, do not wonder that I magnify the office of teacher, for it can not be too greatly magnified, it can not be too highly honored, there can not be too much preparation on the part of those who aspire to fill such an exalted station.

My demand is for a trained teacher for every school. Is it possible to secure this under present conditions? Certainly not. So long as the people of the rural districts are satisfied with a school system which gives them a school for only four or five months in the year, while the city schools run nine months, they will have to put up with incompetent teachers and inferior schools. Until there can be offered a year's work and a year's wages, it will be impossible to retain accomplished teachers for our rural schools. What is the remedy? Place them upon an equal footing with our city schools and call to their support the sound American doctrine that the property of the State shall bear the burden of educating the youth of the State,—and the entire youth of the State. Let our educational organization be by counties which cover the entire State and embrace every child within the State, and not by cities and separate school districts, which are only in spots. That educational system that gives to the children of our cities nine months of schooling each year and to the children of the rural districts only four or five, is not only dangerous in its tendency, but is contrary to the spirit and genius of American institutions. In many counties of my own State we are giving the white children only four months tuition in poor school-houses with inexperienced teachers and under incompetent supervision, while in our separate school districts we are giving the negro children nine months tuition in magnificent school-houses with well-trained teachers under able supervision. Who can answer for the final results of such a policy?

As proud as I am of my State, that hers was the first legislative body in the world giving to woman equal property rights with man; as proud as I am that, when the South decided that her only

safety lay in secession, all eyes turned to our own Jefferson Davis as the first and only president of the young Confederacy; as proud as I am that it was the voice of a Mississippian ringing out in Congress that struck the first responsive chord in the heart of both North and South and put them vibrating in response to a common purpose; as proud as I am of my State that she was one of the first to hurl back the black cloud of '76 that threatened to overwhelm us in eternal night; equally as proud of her am I that, in the constitutional convention of 1890, when, while raising the standard of citizenship commensurate with the dignity of an American citizen, she at the same time threw open the doors of the public schools to both races alike, taking it out of the power of any board of trustees, any board of mayor and aldermen, any board of supervisors, or of the legislature itself to extend the white schools one day longer than the colored, and that, too, when there was only one negro in the convention.

This was proving our friendship for the negro in deeds, not words, and the action has had a great deal to do with that good feeling and relation now existing between the two races in our State.

No small school is the best school. Therefore the tendency all over the country is to consolidate a number of these weak schools into a smaller number of stronger schools, and to have the children conveyed at public expense to these central points. Of course good roads are necessary to the carrying out of this idea. In this way good roads enter as a factor in the improvement of the rural schools.

To vitalize and unify the forces of a school, expert supervision is absolutely necessary. The weak point in our educational system is that the county superintendents are not required to be school men and are not paid salaries commensurate with the work that ought to be done by a county superintendent. If it pays Memphis, Birmingham, Atlanta, Galveston, New Orleans, and other cities and towns to employ men to give their entire time to supervision when they run their schools for nine months in the year and are able to employ the best trained teachers to be found, how much more would it pay a county whose schools run for a shorter time, whose equipment is the very poorest, and whose teachers as a rule are young and inexperienced?

I would abolish the office of county superintendent as a political office, making it neither elective by the people nor ap-

pointive by the state board of education. I would put it upon the same basis as the office of city superintendent, having it filled by a county board of education, just as the office of city superintendent is filled by a city board of education. I would give the county board the same privileges as the city board now has,—that of selecting the best man for the place, wherever they may find him. I see no reason for allowing the city of Memphis to go to Jericho, if necessary, to find a man capable of supervising her schools and of compelling Shelby county to select a superintendent from within her own limits. It is true that this is not at present an apt illustration of the principle for which I am contending, as Shelby county is exceedingly fortunate just now in having, in the person of Mrs. Thomas, a most efficient superintendent; but all counties are not so fortunate, nor has Shelby county always been, nor can she reasonably hope to be in all of the future.

Unskilled and inefficient supervision is of no value whatever to the schools, while skilled and efficient supervision ranks next in importance to the instruction itself.

The average salaries paid to county superintendents for the entire country is \$828, while, of course, for the South it is even much smaller than this. This will give some idea as to the character of the service rendered in this position. This compensation not being sufficient to support him, he must resort to some other employment which divides his time and interest, thus destroying his efficiency.

In most of the States the county superintendent is required to visit the schools of the county a certain number of times during the year. Under the present conditions what can he hope to accomplish? He might be able to discover that something was the matter with the thing somewhere, but would he be able to discover what that something was? Should he happen to discover the defect, would he be able to give the remedy? And should he be able to guess the remedy, would he, on finding the teacher unable to apply it, be able to apply the remedy himself, thus taking the school and perfecting it for the teacher and giving the correct principles upon which it should be directed in the future? A supervisor should be a leader, inspiring confidence and instilling enthusiasm. He should be able to direct the professional and literary reading of his teachers. He should be able to sympathize with the ambitious boys and girls of his district and to assist them in planning their work for a complete education. He should

help to develop a public sentiment that would rally to the support of the public school system whenever and by whomsoever attacked. He should devote his entire time during the school term to active supervision, and during the summer he should conduct a two months' institute for the teachers of his county, having the remaining time to devote to his own recreation and improvement.

With a trained teacher in every schoolhouse, with a nine months' term for every school, with a beautiful and comfortable schoolhouse for every teacher, with good roads from every home, with live, energetic supervision in every county, how different the landscape would appear! The dark and gloomy picture that now stands out in such bold relief would disappear forever.

With an educated father and mother in every home, and with the school-house as the centre of the economic, intellectual and social life of the community, there will come such enjoyment from this new vitalizing intercourse as shall destroy the deadening effects of isolation, which is now such a bane to country life.

Some one has said that Carlyle must have had in mind a country child when he said: "This I hold a great tragedy; that one soul should remain in ignorance that had capacity for higher things."

We hear a great deal about the glory of our public school system; about the perpetuity of the Union, and of American institutions depending upon the intelligence of the great masses of our people; about the benefits the State is receiving from the schools in the way of more intelligent and patriotic citizens,—and all this is well; but have we considered the less selfish and more beautiful side of this question, the benefits accruing to the individual from the public school system?

Have we fully appreciated the beauty and the light that by means of a first-class system of schools come into the individual life, driving out the darkness caused by ignorance, superstition, poverty and sin, over which the child had no control?

The point I am insisting upon is that we ought to emphasize less what the State has gained by making real the possible "mute and unglorious Milton," and dwell more upon what it means to the individual himself. A great deal has been written of the isolation of genius, and it is always of genius fully developed. You may develop a genius, if such a thing be possible, until it is out of touch and sympathy with every member of the human family,

and still by memory and history he may re-live the life of every great man and age of the past; and by means of a well-developed imagination he may live in all the ages that are to come, thus making his life full and rich and joyous.

There is an isolation of genius that is indeed pitiable, that isolation that results from the gloom, the dreariness, and the night of a genius undeveloped. It is for this undeveloped genius that I plead today.

They tell us our section has failed to produce her *pro rata* of the first-class poets, historians, philosophers, and novelists of this country. This I will not discuss, but will say that, if such be the case, the fault was not in the material, but from defects in the process of making,—resulting from unskilled workmen, or from the unfavorable environment in which the work was done.

We may not have as many great teachers as other sections: we may not have as many highly educated men and women as New England; we may not have as many richly endowed universities and colleges as have the North and East, yet the possibilities of our boys and girls are equal to the possibilities of any under the blue vault of heaven. If we, the teachers of the South, will but be true to the trusts in us reposed, and will measure up to the requirements of the highest standards of the civilized world, we have no cause of apprehension as to the position the New South is to take in this great federation of States, or in the federation of the world, if that happy time shall ever arrive.

But it is one thing to plan your work, and another thing to work your plan. No plan is automatic, like the hog told of in the piece entitled Bill Smith. Bill tells of a sausage machine invented by his brother which is so adjusted to the hog that when he works it with his own feet, it runs up and down his back, grinding him up and stuffing him in his own skin. For this reason the machine is called "every hog his own stuffer." Every plan to improve the rural schools is not its own worker, but must be worked intelligently and patiently. Not only is time essential to the growth of a public school system such as I have described, but a large amount of revenue is also essential.

Gov. McLaurin, speaking of the principle that the more money is hoarded the higher it goes, and the higher it goes the more it is hoarded, said it reminded him of the process that was going on in this section before the civil war, when a planter bought negroes to raise cotton, and raised cotton to buy negroes.

and the more cotton he raised the more negroes he could buy, and the more negroes he bought the more cotton he could raise. This same relation exists between the school systems of the country and the revenue that it takes to run them. The more revenue you have the better system you can make, and the better system you have the more revenue you can raise. The one acts and reacts upon the other. The one is both the cause and the effect of the other.

While Dr. Curry was addressing the legislature of North Carolina upon the importance of increasing the appropriation for the support of the public schools of the State, some member spoke out, saying they were too poor to increase the appropriation. Dr. Curry replied by saying they were too poor not to do it, that they could not afford to refuse ample support to the public schools in which is generated the power that propels the machinery, not only in every branch of industry, but in every department of State.

The South is poor in the present because she has failed to educate in the past. If the South would be rich in the future, she must educate the great masses of her country children in the present.

SCIENTIFIC TEMPERANCE INSTRUCTION.

BY MRS. W. B. ROBBERSON, STATE SUPERINTENDENT OF SCIENTIFIC TEMPERANCE INSTRUCTION OF THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF MISSOURI.

Were it not that I trust the generosity of the Southern people and feel they will take the wish for the deed, I could not come into this presence today in the capacity of substitute speaker, and inadequately prepared for the duty. But there is a message for you from the Woman's Christian Temperance Union that, unless I bring it, might pass unspoken, and though I speak not with the tongues of "men and of angels," as might be almost truthfully said of some of your Tennessee orators, I ask your indulgence as listeners.

Some of you may perhaps not know why the Woman's Christian Temperance Union is interested in Educational Conventions, and it is my part to tell you what they have done and are still doing to help you in the right performance of your duty to

ward God and man. You are the great army engaged in the conflict with ignorance, and we, standing afar off, are watching the outcome with beating hearts and oft times breathless anxiety, but we see you bravely conquering!

Let me show you a little map. Not twenty years ago this map would have been all black. It is a map of the United States showing in black the States that have no laws compelling, in the teaching of physiology and hygiene, instruction as to the effects of alcohol and other narcotics upon the human system. I am glad to say this map is not correct. There are *four* States in black upon it, where there should be only *three*, for grand old Arkansas came into line last year. She is going to develop her children as well as her commercial interests. She means to *precede* the railroads, that perhaps Massachusetts had to wait for. (Referring to statements in the preceding address of Hon. Mr. Hogg of Texas.)

Any of you who place first the interests of "God and Home and Native Land" are standing upon the platform of the Woman's Christian Temperance Union, and you know why we are interested in the problems of education. You know what the harvest must be that is the return for the one billion dollars spent annually in this country for strong drink!

Twenty years ago, when the outlay was \$900,000,000, we received in return 500 murders, 500 suicides, 100,000 criminals, 200,000 paupers, 60,000 deaths from drunkenness, 600,000 drunkards and hard drinkers, 500,000 homes destroyed and 1,000,000 children uncared for. The menace of this traffic, with its increased expenditure and consequent increase of ruin, is enough to bring the most indifferent to his senses.

Twenty years ago the same census tells us that \$96,000,000 was spent for public instruction and \$900,000,000 for strong drink; and the fact widely known and fully appreciated, that the safety of our republic depends upon an educated people!

The Woman's Christian Temperance Union does not wish to go into politics, but when they see the ruin wrought by liquor, as given in plain figures—without even a glimpse at lost souls, broken hearts, ruined lives and homes destroyed—when the nation for the sake of the revenue it derives—a revenue that United States Commissioner of Labor Wright is quoted as saying costs our government twenty-one dollars for every dollar received—the Woman's Christian Temperance Union may be pardoned for

questioning the sagacity, or the honesty, of our law makers, and from a financial standpoint declaring it a *poor business policy*.

Under the present condition of things, educating the youth of our country to a proper abhorence of the drink evil is the only thing to be done; and there we join hands with our foremost educators, and decide upon what to teach, and how to teach it, that the manhood and womanhood that is embryonic in all pupils should be fully developed.

During this convention we have heard much of the physical education along with the mental, and we are destined to hear still more, for the necessity of providing a proper temple for the soul, or body for the mind, is forcing itself more clearly upon the educator of today.

Time was when temperance was taught as a matter of sentiment. "No drunkard shall inherit the kingdom of heaven" was the alarm that caused the philanthropic and religious to do their utmost to rescue the drunkard from his cups.

When Horace Mann said: "Virtue is an angel, but she is blind and asks of knowledge the pathway that leads to the goal," he uttered a prophecy. Virtue in this instance asked science, and science has turned the search-light of truth full into the face of the enemy. Science reveals that alcohol is a dangerous poison, that it has narcotic properties, that it deadens nerves of sensation and does not relieve pain; that its use creates a cumulative appetite—a desire for more and more; that its absorption into the body is damaging to bone, muscle and tissue; heart, nerves and digestive organs; that it deadens or paralyzes the higher brain, and that men are unfitted for positions of honor or trust when addicted to its use.

When science proclaimed her truth it became the business of the Woman's Christian Temperance Union to put the light into candle-sticks and set them in the dark places, and, teachers, scarcely twenty years ago the educated world was itself in darkness upon this question.

Let us see what confronted the Woman's Christian Temperance Union: (1) The necessity of securing State and national legislation making the study of physiology and hygiene, with special instruction as to the effects of alcohol and other narcotics upon the human system, mandatory or compulsory; and (2) then of arousing the officers and teachers to a sense of their opportunity to so impart the truth that the youth of our land should

shun alcohol as they would the plague. Besides securing the necessary legislation, and admonishing officers and teachers; (3) a new literature had to be provided; school books had to be made to supply the need thus created. This work had to be done by the Woman's Christian Temperance Union, and was begun and carried out by Mrs. Mary H. Hunt, of Boston, the national superintendent of scientific temperance instruction of that body and a life member of the N. E. A., assisted by an advisory board of educators, professional and medical experts, whose names are synonyms for learning, and one of whom honors this present convention with his presence, Dr. Wm. T. Harris, United States Commissioner of Education.

Mrs. Hunt's greatest work has been revising text-books and examining those submitted to her committee to be made to conform to standards required by law. These are known at present as endorsed text-books, and the endorsement of Mrs. Hunt, and her advisory board has been sought by the publishers of leading text-books as a guarantee of their worth. It is hoped, that, if this is not already known to state superintendents of public instruction who are present, in providing books for their several States they will make a mental note of securing endorsed text-books. I must add here that Mrs. Hunt's work has been a labor of love, and wholly without financial remuneration.

In addition to her other labors, Mrs. Hunt, having learned that teachers needed to know "what to teach and how to teach it," began the publication of the *School Physiology Journal*, which in my opinion, next to the Bible, is the best thing that can enter an American school-house. It contains the latest facts of science, and is interesting alike to teacher and pupil. The teacher who reads it and teaches from it may be sure he is giving his pupils the best there is in physiology and along temperance lines.

Teachers, *in loco parentis* means a great deal. Do you ever consider that you may actually be more in company with a child than its own parents are? Do you not know that what you do and say often carries more weight of conviction than what mother or father says, because "you know so much more," as the child supposes?

Knowing this to be the case and that you have the child while its mind is plastic and "like wax to receive and marble to retain," I may but repeat in substance what a speaker said last evening:

"It is criminal to withhold from him the knowledge it is his heritage to have and in your power to bestow."

Do you know, teachers, that in these sixteen States represented at this convention all have laws making the teaching of "physiology and hygiene with special attention as to the effects of alcohol and other narcotics upon the human system" compulsory except two, Georgia and Virginia? and I doubt not that, if Dr. Johnson would but repeat the address he made last evening, before the Virginia State legislature, that State would swing into line as grand old Arkansas has so lately done.

Teachers, the State and nation are depending upon *you* to train up a race of *men*.

But I do not wish to consume all the time allotted to this subject; there must be others here who have seen the good results of temperance instruction, or who desire to see such instruction more thoroughly given, and from such we wish to hear.

From this subject, and at this time, we hope that helps and hints will be given that will raise the standards of temperance teaching for the whole Southland.*

In behalf of the Woman's Christian Temperance Union, I wish to thank Dr. Jordan and also Gen. Gordon, for the courtesy extended to me as a representative from that organization. It means that they appreciate the efforts of the past and endorse those of the present that the Woman's Christian Temperance Union is making to save the children and to protect the home, and, being statesmen, they see in the success of these efforts the safety of the nation. I wish also to thank you teachers for your attention, and to make an earnest appeal in closing that you examine the *School Physiology Journal* and learn "what to teach and how to teach it."

And to the state superintendents of public schools who may be present, I wish to say that, while we are looking to the teacher for the proper performance of his duty, we know that it largely

*At this point Dr. Buchanan, of the Arkansas University, arose and made a strong plea for work along these lines. At the conclusion of his remarks, Gen. Gordon, the presiding officer, said: "It is the wish of friends in this convention that a committee be appointed to draft a resolution commending the same, and urging it to be more thoroughly observed in our schools, and I will appoint on that committee, Dr. Jno. L. Buchanan, of the University of Arkansas, Hon. Alexander Hogg, editor *Tetus Pacific Journal*, and Miss Louise Boek of the Memphis High School."

depends upon you whether the spirit and letter of the law is properly presented to him.

That there is good to come of this instruction the enemy knows, and you must be alert to recognize the foe who will come to you with covert sneer, or perhaps openly refuting the truths of science. The Woman's Christian Temperance Union has met him at every turn, but he can not withstand truth. Superintendents, stand by your laws! and lay out the work fully and clearly that your teachers should be doing along this line—especially in primary work, and remember that, with the true statesman as well as the philanthropist, you are building for the future, and "if we save the children today we shall have saved the nation tomorrow."*

*The Committee on Resolution met immediately after the adjournment of the session, and adopted the following: "It is with great pleasure that we have listened to the paper of Mrs. W. B. Robberson, of Springfield, Mo., upon the subject of 'Temperance Instruction in the Public Schools.' We desire to record our cordial endorsement of the views and sentiments expressed, and we shall do all in our power to carry them into practical effect—especially in our primary classes; and, inasmuch as nearly all the States have passed laws requiring such instruction, therefore we suggest that the superintendents and teachers give special attention to the best methods of carrying out the spirit and letter of this law."

LIBRARIES ESSENTIAL TO PUBLIC SCHOOLS.

BY F. M. BEERS, LIBRARIAN, NEW ORLEANS, LA.

The city of New Orleans today possesses two public libraries fully equipped for the use of the students in the public schools. Unfortunately, the more popular of the two, the Fisk Free and Public Library, which owes its main support to the annual grant from the city alimony, is not yet in a position to extend its advantages beyond the Central library. I will briefly describe the two libraries and their present relation to the schools, and afterwards outline the intentions of the boards of management, which are to be carried out when the improvement of the city funds will warrant sufficient appropriations.

There are traces of subscription libraries in New Orleans during the French and Spanish dominations, but so uncertain

that neither the name, location or contents can be described; but immediately after the acquisition by the United States, library societies obtained charters. Doubtless the College of Orleans, founded in 1805, possessed a library, but it and its history are lost to us. The coöperation of libraries and schools dates from 1841, when, under the influence of Mr. Samuel J. Peters, the system of public education was remodeled and placed under the care of W. J. Shaw, of Massachusetts, an enthusiastic follower of Horace Mann. To him the library was the necessary companion to the school, and very soon, with the coöperation of Mr. A. R. Jennings, the lyceum and public school library was founded. While large gifts were received from various sources, the largest being \$1,000 from an anonymous donor, afterwards known to be that great benefactor to public education, John McDonough, the funds of the library mainly arose from school subscriptions of twenty-five cents a week from each scholar and from life memberships purchased for \$7.50 in the name of the scholars. In 1850 the library was placed in the finest room in the city hall, but unfortunately the funds for its increase were not kept up. In 1862 the collections of books from the three other municipalities were added, but the use of the library became less and less with each year. In 1888 a great impetus was given to library work in New Orleans by the foundation of a reference library, to be known as the Howard Memorial Library. Starting with 8,000 books in that year, it has rapidly grown in number of books and usefulness, until today it possesses 40,000 books and pamphlets, and places at the command of students a ready key to its wealth of information in the shape of a very complete dictionary card catalogue. Its periodicals are those needed for the special student and are such as when bound add to the reference value of the library.

A large and convenient room is provided for the use of small bodies of workers requiring the use of illustrative books. During this winter a special course of pedagogical lectures is being delivered. Once a week instructors from the normal school call and look through the books named in the card catalogue, selecting a list of those specially suitable to their class. This list is multiplied and placed in the hands of the students.

The children of the less advanced classes make good use of the encyclopedias and when, on special occasions, reference is required for a great number, copies of the more important pages of books bearing on the subject are multiplied on the type-

writer, which being strengthened with card board, permit of being read by a hundred children and save the original work from being destroyed by the constant handling of the same page.

Special reading lists are also compiled by the assistants for the assistance of those who are preparing essays, but this is being discontinued and students are being taught how to make use of the card catalogue and the books of bibliographical reference.

For research on topics, however, books are useless, even Appleton's Annual Encyclopedia falls rapidly in arrears when great nations rush into war without any warning. In such cases periodicals alone can be relied upon, and for this purpose the library provides an invaluable aid, the Cumulative Index.

In 1895 occurred the last great step to the provision of library facilities in New Orleans. In the fall of that year the city appropriated to the purposes of a public library a building containing a spacious hall of 180 feet by 80. In 1898 there was placed in this hall, which had been provided with suitable furniture, the libraries formerly in the city hall, and the Fisk Free Library, which had been presented to the city by the brothers Fisk, of Nashville, in 1848, but had been, up to 1896, appropriated to special purposes.

Today, with the additions, the Fisk Free and Public Library possesses 40,000 books. It provides daily papers from the principal cities of the union and the principle countries of the world. Among its two hundred and thirty periodicals are the weekly illustrated papers of the United States, England, France, Germany, Italy and Spain.

Every special educational periodical is reviewed, and these are read and reported on monthly to the teachers' association by a committee chosen for the purpose.

Among the thousands of borrowers, who read 100,000 books annually, fully twenty-five per cent. are from the public schools, and the books taken by them are largely parallel readings suggested by school work.

What is being done, however, is but the commencement of the intended work of the library for the schools.

Today the straitened condition of the finances of the city admits only of an annual appropriation of \$8,500. In the near future the improvement in city values will admit of a larger grant. Then there will be issued teachers tickets which will admit of the drawing of thirty books at a time, changeable monthly.

Study-rooms will be provided in which teachers can guide their classes in the study of literature with the actual works in their hands. The age limit will be withdrawn, and all scholars, old and young, will enjoy the privileges of the library.

I wish now to point out what teachers ought to expect from the public library. It is unreasonable to send pupils to get information on a subject, if they are not prepared to ask for a certain book, which the teacher has beforehand selected as suitable to a class which she has instructed. Assistants in libraries, however willing they may be, can not guess the exact state of preparation of the children on the subject named. They can at all times allow the teacher to see the material that is available. Among those to whom I am speaking there are, doubtless, some who teach in towns where there are no libraries; to such I would say use your best efforts to have one formed.

THE KINDERGARTEN AS AN EDUCATIONAL FORCE.

BY FRANCIS E. COOK, PRINCIPAL OF THE WAYMAN CROW SCHOOL, ST. LOUIS, MO.

"If there had been no kindergarten there would probably have been no manual training as an educational function" is the frank and modest acknowledgment of his indebtedness to the suggestions of the kindergarten by Professor C. M. Woodward, founder and promoter of manual training, an institution which has done and is doing so much to modify and purify our pedagogic ideals along the line of industrial education. And similar recognition might justly be accorded to the kindergarten movement in America, in behalf of every other prominent feature of what, taken in the aggregate, has been designated as the "New Education," such as domestic science, the so-called "laboratory method" of instruction, systematic science teaching as well as nature study, the object-method in number work, the revolution in the method of teaching primary reading, where the empty and mechanical word-study of the past has yielded almost universally to the natural, free, full, fluent and unconscious discovery and use of words, oral and written, in the expressing of facts, found as the result of the handling of objects and the actual, interested contemplation of things and processes. Indeed it may truly be said

that in greater or less degree of perfection, the "rat, cat and mat method" has been finally supplanted by one, which instead of nullifying or obstructing the work of the kindergarten, now hospitably receives its momentum, utilizes its inspiration, and builds upon its work. The spirit of Froebel has softened discipline by enabling it to flow through channels of increased interest more rapidly and constantly towards the goal of self-help, voluntary individual effort for the good, and constructive power. In short, the kindergarten is abroad in the land, and its invincible influence is being felt throughout our entire educational curriculum from the bottom to the top; and this influence is felt nowhere more forcibly than in the attention that is being given, in recent years, to the preparation and use of graded literature for the pupil's supplementary reading, and self-elevation.

If we turn from the kindergarten to the kindergartner, we shall witness a spectacle big with promise for the future, in its reflex influence upon the welfare of the schools, as her example comes to be followed more and more by the teachers of higher grades. Behold her in her normal training school, as an artist doing her own work, or as an artisan elevating herself to loftier intellectual planes by her study of great literature, whereby her emotions are purified, her taste is cultivated, her vision deepened and extended, by the contemplation of these universal ideals. This general,—nay indispensable,—example, set by the kindergarten, can not but be as a great light in the darkness, to illumine the way of those still groping in the valley to the serene heights that can only be attained through culture.

It is but fair to state that the kindergartner, for less money compensation, gets more out of life and gives richer return to the same than any other class of her educational co-workers. Noble example of enlightened altruism!

In this connection another remarkable fact is worthy of note: namely, that while the *effects* of the kindergarten movement, the *results* of its influences, some of which have been enumerated above, have been generally applauded and adopted, there prevails a remarkably tardy recognition of and acquaintance with the *source* from which these benefits have flowed; the influence of the kindergarten is felt on every hand, the kindergarten itself is too generally either unknown or misunderstood. The beliefs prevail that the kindergarten is a nursery for the care of the children of busy, but indigent mothers, or that it is a play-room solely, where

caprice is allowed to run riot, or that it is a place where the spontaneous play of childhood is repressed or curbed in the interest of premature education and discipline, or that it is a field for "fads" of recent growth (a fact too true in many misguided quarters, but foreign to the teachings of Froebel). Such beliefs as to the true purposes and functions of the kindergarten are as false as they are mischievous and misleading. They are worse than no beliefs on the part of those who entertain them.

Froebel was a genius, and the great point of his success was that he succeeded in the infinitely delicate task of *harmonizing* spontaneity and will-discipline. In transplanting and naturalizing his system in an American environment, the greatest danger has existed among his successors here in adjusting it to its new American conditions. In doing this, errors of omission and commission have been made by his would-be friends whose mal-adjustment has arisen from a misunderstanding of the depth and comprehensiveness of Froebel's theory.

It is a matter of noteworthy remark, that while in many States the message of Froebel has been received, approved, and even incorporated into the general school system, my own Missouri, on whose soil the American kindergarten movement had its origin, has lagged behind many of her sister States in her appreciation of this great and potent movement; which consequently has remained for twenty-five years within the confines of its birthplace, our wonderful metropolis, St. Louis, with the single exception of Kansas City, where, in the last two years, six kindergartens have been established, and the signs of increase and development are most encouraging.

To me a supreme moment in the history of American education was that when Dr. Wm. T. Harris, then superintendent of the St. Louis Public Schools, and Miss Susan E. Blow, founder of the American kindergarten, first met to consider this momentous question, fraught with so much of weal for education in the United States; for then and there originated on our soil the germs of all that is essential and abiding in what has been called the "New Education." She came, with her splendid enthusiasm and native intelligence, tact and skill, fresh from the study of the practical workings of the kindergarten in its purest form—he recognizing in that the most perfect embodiment of his profound pedagogical philosophizing—she recognizing in this the organic soul of her methods. Then and there theory and

practice, perfect form and perfect system, joined in the great work of our latest and most potent educational reform.

From this beginning in the quarter of a century that has passed, the kindergartens have taken such hold upon the citizens of St. Louis that they no longer need be urged to have them; they now *demand* them with an urgency that is irresistible. Now, whenever a new school building in St. Louis is planned, the architect includes in his specifications provision for a suitable special room for the kindergarten, which has, at length, become, in all respects, an integral part of the St. Louis school system.

The St. Louis Kindergartens now (1898) number 104; the kindergartners, 227. The total number of children enrolled in kindergartens, 9,140.

Early in its history was organized by Miss Blow herself a kindergarten normal training class; this still survives and flourishes under the guidance of Miss Mary C. McCulloch, the indefatigable, intelligent, and tactful successor of Miss Blow, as supervisor of kindergartens, a position she has held successfully for the past fifteen years. Miss McCulloch is ably assisted by Miss Mabel Wilson, who ranks without a peer in her grasp of kindergarten theory and eminent power to exemplify and unfold the same.

From this school, at one time or another, have gone forth those trained kindergartners, who may be found doing noble missionary work for the cause of Froebel throughout the length and breadth of the land.

The normal training class at present has seventy-four cadets. The completion of the first year's work entitles the student to a certificate for paid assistantship in the public kindergarten. The completion of the second year's work secures a diploma for director.

Briefly, the essential aims of the kindergarten may be indicated in the following words: CONTINUITY, UNITY, SELF-ACTIVITY, FREEDOM, a rubric well-known to all good kindergartners. A *continuity* of progression and relation, which would not, after the manner of the Herbartians, correlate, in an endless chain of cause and effect a transcendental will and a transcendental intellect; a *unity*, not of aggregation, but *organic*, resulting from and including all variety; a self-activity, not born of caprice and ministering to the same, but characterized by the willing surrender of the willful self to the "larger selves" to be found

in the rational will of all, as manifested in those eternal institutions of spirit, the family, civil society, the State and the church;—a **FREE**DOM that does not mean license, but rather liberty within the law.

Having thus far indicated the *aim* of Froebel, let us next consider the origin and form of the *method* by which he proposed to reach this end.

"In the fulfillment of his destiny—in other words, in his struggle towards self-consciousness—the individual is aided by three things: by nature, by his own activity, and by his relation to other men (in institutions, or in history.)"

"Born in unconsciousness and destined for freedom, man is constantly engaged in making the abstract real, the ideal actual."

We feel before we think: our feelings are rudimentary forms of thought, which first find utterance through the activity of the will, the contemplation of whose deeds results in ideas, which, though crude at first, engender a new emotion, which again finds expression in some fresh form of will activity, returning to newer and fuller thoughts; this process, an infinite one, finds confirmation not only in the life of each individual, but in the course of human history, which is all eloquent with this transparent intimation.

When men have felt more than they have thought, they have expressed those feelings in *symbols*, unconscious of their true rational significance, taking the sphinx, the chimera and the myriad myths immediately and literally, leaving to the future the task of interpretation.

Recognizing that the course of history was confirmed in the life of each individual child, Froebel felt that, if fundamental ideas were to be foreshadowed to little children, it must be in the form of *symbolism*; so he again says, "in every child I see the germs of a perfect man." "Plays are the germinal leaves of later life." In play, caprice prevails; in work, prescription; and these apparently irreconcilable antitheses were happily harmonized by Froebel in his invention of the gifts and occupations.

The gifts we find to be the potent means of developing the idea of unity for the intellect; constructive power for the will; and the method of symbolism for the heart. The first and second gifts, respectively, furnish the child with the universal types of color and form, the possession of which as predicates will enable him to unlock the secrets of nature and of life; by means of the

third, fourth, fifth and sixth gifts (building blocks), the child's constructive power is fostered; and, in this connection, attention should be called to the stress which Froebel lays upon *continuity*, suggesting that the child shall not be permitted to destroy his present work, and on its ruins, build another, but that each form shall be preserved and built upon through modification, thus impressing the idea of *continuity* as well as change. With like emphasis, he insists upon continuity and gradual development, in the transition, one from another, of the three periods of infancy, childhood, and boyhood, which he defines to be respectively the period of nurture, of *life*, or the rendering of the internal external, and the period of *learning*, or the rendering the external internal.

"What we try to imitate, we begin to know," and the games furnish the efficient means by which the child's spiritual growth is fostered, through the developing of his ethical will by engendering sympathy with those "larger selves," the institutions of spirit, namely: the family, society, the State and the church.

Taking the hint from Goethe's pedagogical province, Froebel made *music* the center of his system, and the theme of the great majority of his songs will be found to be the one under the many, the unseen under the seen.

That the heart and will, as well as the intellect, are susceptible of, and entitled to, education, was a prime tenet of Froebel, which, though manifest throughout his method, finds clearest confirmation in his songs, where we have melody for the heart, words for the intellect, and gestures for the will.

In the passage from feeling, through action, to thought, the aesthetic sensibilities unfold towards the common goal of freedom, by the cultivation of the child's sense of unity, symmetry, harmony, grace, by encouraging cleanliness and neatness of person, attire and surroundings, by rhythm of action, harmony and delicacy of color and tone, in song and speech, symmetry of work, freedom and grace of manner, until the thought of self blends into consideration for others. With *politeness* the discipline of ethics begins, and rises, through what may be called institutional sympathy, to the pure realm of insight. Again says Froebel, "what sympathy is to the heart, so is the thought of unity to the intellect."

Conscience, the criticism which the ideal makes upon the real, is also quite susceptible of culture through the brightening of our ideals; it is the bridge that leads over from ethical morality

to religion, which, beginning with a "sense of community," rises into consciousness with the recognition of a *person* as the first principle. "Supreme idea," "moral order," "absolute harmony," "persistent force" are not religious categories, but "God" *is*.

In education, the sooner the child is taught that a personal God is the underlying energy of life, the better.

To summarize: The key to the *aim* of Froebel, is *inner-connection*, or *unity*; the key to his *method* is the recognition of the parallel between the growth of the individual and of the race.

But what of the "new education" (so-called), an expression the universality of the application of which is only equaled by the vagueness of its significance to most of us?

If we consider only the trivial and imperfect educational devices to which this term has been so often applied, we are disposed to look lightly upon it as something illusory and transient; but to the eye of the thoughtful observer, the trend of education, for the last decade, or longer, has been steadily and decidedly towards the study of nature and her methods; if this movement were to go no farther than to the results reached by *analysis* or *abstraction*, and to mere *classification* based upon these, then our inquiry would have but a poor reward, and such education would forfeit entirely its title to the term "new."

But continuing our synthesis beyond this point, we shall find the essence of nature to consist of the constant play of *forces* whose activity is neither haphazard nor independent, but subject to the influence of inflexible *laws*, whose quiet realm lies wholly within the domain of *mind*. Thus at length we find the study of nature, pursued unswervingly to its logical end, leading up to mind as its ultimate truth: ("nature is thought outside of itself;" "nature is thought in solution.")

Thus, under all, down deep in the unbroken synthesis of being, we reach that eternally self-active and creative energy, at once the basis of all unity and the source of all variety, that intension and extension which constitute the very soul and method of Froebel, and which may truly be called the end of the "New Education." This fact may account further for the increasing admiration for Froebel and for the general growing tendency to partially apply his methods.

I have been requested, at this point, to give some account of the important movement that is going forward in the city of St. Louis for the past fifteen years, and whose practical success is

now certainly assured; namely, the extending of the influence of Froebel from the kindergarten to the primary and higher grades.

It was not our purpose to *reproduce* the kindergarten in primary work, but rather to build upon this, by taking a step higher, extending the spirit of Froebel's method, as it should be extended, in the light of new conditions, influencing maturer minds.

It was our purpose not to stop with the primary, important as a reform here might be, but to carry the synthetic method of Froebel, re-adjusted, of course, to the change of advancing conditions, up through all grades, even to the highest.

This end has been successfully reached, and has constituted a revolution for the better in the educational work of our schools.

It is a fact that, in many schools, the expanding growth of the kindergarten had been well-nigh chilled to death in the uncongenial atmosphere of our primary grades, where methods seem too often to have been ingeniously devised to prevent children from telling what they know, and also from gathering fresh information, lest time be lost (forsooth) from the work of the mere memorizing of empty word-abstractions.

To cure these and kindred evils, it was determined to turn the attention of our primary children more to the contemplation of nature as expressed in the familiar forms of animal and plant life, allowing the making of words and sentences to flow naturally from the description of the facts presented. The result exceeded vastly our highest expectations, for we soon found our little ones giving oral, written and pictorial expression to their impressions, in a form so extensive and varied as to require repression and guidance rather than encouragement; new words were so rapidly acquired to keep pace with fresh ideas, that it was found that, owing to the interest created, in spite of the extra time devoted to the study of objects, much more rapid progress was made in reading and writing than by the old method of word memorizing. It was noted furthermore that the reading, and indeed oral expression generally, took a more fluent and natural form, undoubtedly due to a closer comprehension of the meaning of the words expressed.

In order to keep this new work of free expression from drifting into irrelevant channels, our assistants were instructed to confine their questions to those lines along which the mind logically develops into deeper self-consciousness; such a course economy and good education demanded. Accordingly the following scheme

of object-study, indicating the steps which the teacher should require her pupils to take, was prepared, and, I may add, has been carefully and encouragingly followed throughout our grades, with satisfactory results:—

First, the object is *isolated* by definition, attention being thus directed to it.

Second, its *qualities* are noted, enumerated and grouped, this latter suggesting the idea of unity, or many in one.

For the taking of these first two steps the gifts of the kindergarten render valuable aid to those who have experienced their teaching, since they have already familiarized the child with universal forms, with the habit of constructing according to these, and also with the power of portraying, or representing, the same.

In our primary, as in the kindergarten, the pupils begin with *doing*, constantly handling objects, modifying and reconstructing the same, making language expression the free result of this practical apprehension.

Thirdly, the pupil is required to *abstract* a single quality from the group thus constructed, and

Fourthly, to *classify* under it other known objects also possessing this quality, thus beginning generalization. (Example, what other animals wade, scratch, perch or swim, etc.?)

Fifthly, *relations* are traced, such as those of likeness and difference, cause and effect, force and manifestation, etc. (thus giving rise to the judgment, and its form, the proposition).

Sixthly, *changes* and *processes* in, and derived from, objects are noted and their various stages are compared with each other.

Seventhly, it is shown that under all our knowing, is the living, creative unity of God.

In this work, it is designed to observe familiar objects *in their appropriate season*; namely, in the fall, fruits of various kinds; in the winter, external physical nature; in the spring, seeds, seedlings, and buds; and in the summer, flowers, plants, trees, leaves, etc. Of course, the study of animal life should extend throughout the year, regardless of season.

Briefly to illustrate the foregoing: in the spring, the children are busy watching the development of beans, peas and other seeds that they themselves have planted at intervals of three or four days, thus establishing a *series* of stages of growth, which are compared with each other, first, in the same plant, and then with corresponding stages in other seedlings.

As far as practicable the children should do the work not only of planting, but of caring for, watching, noting changes, and reporting their observations.

Connections are also traced between the parts of the seedling and those of the seed from which they are derived; in fine, all the stages of the plant are noted in that process by which it passes from the seed-state back to the seed again, thus completing the circle of nature.

Thus the mind of the child constantly seeking unity and finding the one under the many, learns to apprehend, more and more, the goodness and providence of the one Creator and Sustainer of all.

Individual freedom of choice, encouraged in the games of the kindergarten, re-appears in our primary in the free selection of object-pictures, as well as fellow pupils, in their language work, their number work (oral, pictorial, and written), in their so-called "talking problems" and "occupation-guessing" plays.

The kindergarten sympathy with civil society is kept alive by our primary children, when, in the tracing of various processes, they dwell upon those who caused the changes noted, namely: (a) The butcher furnishes the meat; the tanner tans the hide into leather; the plasterer uses the hair in his mortar; the shoemaker turns the leather into shoes for us. (b) The farmer grows the grain; the miller makes the flour; the baker bakes the bread as food for us, etc.

The kindergarten exercises for patriotic will-culture on prominent State historic days, with all their gala decorations, songs and marches, are subsumed by our primary, and extended to more reflective work; such as descriptions of the flag, its history and significance, etc.

The daily morning reverence of our unsectarian opening prayer repeats the kindergarten attitude, and keeps alive those emotions which ought ultimately to find their home in the church.

The *symbolism* of free and fitting *gesture* survives in the primary as the graceful accompaniment of songs and concert exercises, as instanced in our number of tree and snow recitations, and in our blacksmith song.

The instances of coöperation and mutual helpfulness already given, will indicate the attention we are paying to will- and heart-culture, our aim being to foster the spirit of *altruism*, where each is for all and all for each, thus transplanting in the school, the

essence of family love, that it may be in so far encouraged to ripen into the "missionary spirit" of maturer practical years.

As a result, then, of these innovations we find oral language, reading, writing and number work, advanced both in depth and extent, the parents pleased, the children happy and industrious, with care for discipline practically reduced to zero.

Touching the extending of the spirit of Froebel to higher grades, it may be added that the foregoing method may well be pursued, without material modification through the third year.

From the beginning of the fourth year on, the mere naming of the stages of progress in processes, should be changed when teaching what may be called the INDUSTRIES, wherein are taught, with objects as far as practicable, the minuter processes by which these stages are practically reached; not only, for example, that wheat is transformed into flour, and cotton into clothing, but *how* these results are practically accomplished; here, also, in connection with descriptive geography, should the leading facts of physical geography be taught; such as the causes of rain, snow, hail, earthquakes, coal, tides, winds, coral formations, the rainbow, etc.

Our *methods* of instruction generally should aim to supplant the present too prevalent one of merely analyzing isolated, unconnected lessons for the day, a method in which there is and can be no educational force or growth, by the synthetic method of Froebel, whereby lessons and studies may be related and thrown into proper unity, being crystallized around their central and creative idea, essentials and non-essentials being placed in their proper intellectual perspective, thus affording true culture by extending the pupil's mental horizon and by tightening his intellectual grasp upon the subject of study.

In the developing of this general power, much aid may be afforded by frequent and comprehensive *reviews*, which will enable the student to acquire the habit of considering the parts in relation to the whole; as is well known, this power marks the chief distinction of the cultured from the uncultured mind. It is axiomatic that education is not the acquisition of knowledge but rather that *discipline* which engenders breadth of view, purity of taste, and self-command. The time spent on disconnected detail work with its necessarily narrowing results, is the fruitful source of discouragement on the part of our boys, who leave school, with pathetic frequency, before their course is finished, all unpossessed

of that creative and constructive power, which would be of priceless value to them in their contact with the practical world of affairs.

What we want for our pupils, is self-help, voluntary individual effort for the good and constructive power: whatever method leads to these, is legitimate, and ought to be tried.

The recognition of will-education, considered apart from intellectual advancement, by the judicious establishment of a roll of honor, and the keeping of a permanent record of those who *do their duty*, we have found most successful in the promotion of character culture.

The affording to pupils a standing opportunity for them to raise their record by the offering of extra marks to those who voluntarily hand in written or pictorial work, has yielded an abundant harvest of exceedingly meritorious paraphrasings, reproductions, dainty maps, delicately and harmoniously colored, beautifully illustrated compositions on various subjects, often involving much study and research.

It has been generally recognized, that the ascent of mind into constructive or formative power, is best subserved by the study of art, especially in the form of literature, and we have found another good means of promoting mutual aid and self-help to be, the devoting of a portion of Friday afternoons to the reading, for the purpose of reproduction, oral and written, of a portion of some suitably graded English classic. The reader, whether teacher or pupil, should be as good as possible, for obvious reasons. For the purpose, I consider this course preferable to that of placing supplementary reading *directly* into the hands of pupils; the information thus obtained is not so extensive, but it is vastly more intensive.

It will be quite time enough to let the child have the book when he has become sufficiently interested in it to ask for it.

During the past year the primary children have been made familiar with the Standard Fairy Tales; those of the third grade with Æsop's and La Fontaine's Fables; the fourth and fifth grades, Charles Lamb's Adventures of Ulysses, and Gulliver's Travels; the sixth and seventh, with Miss Pollard's The Bible and its Story (those non-sectarian parts, of course, referring to the lives of the patriarchs) in the seventh and eighth grades, Church's Story of the Iliad and Odyssey and Smile's Self-help.

In fine, the success of our object-work has been due to its

rational unity, possessing also the elements of correlation and elasticity sufficient to enable it to adjust itself to our entire eight years of work; the chasm between the kindergarten and the primary seemingly needed a bridge, and a further advance implied a *system* of bridges between grades throughout the course; but, as a matter of fact, we found no bridge at all, but discovered our course to be rather a spiral one, returning yearly upon itself, through the seasons, not at the same dead level (this were a treadmill), but to ever-rising heights, which yearly extend the circle of the mental horizon, until a point is reached where the faithful student may behold, as the reward of his patient application, the entire process of his own education from the beginning to this final point, and he then discovers that his growth has been really not an ascent, but an unfolding.

It is certain that heretofore schoolroom work has rarely reached beyond inductive or deductive methods; we claim that our nature study includes these, and develops as their outcome, yet another method, that may be called the dialectic, which, however, metaphysical in its abstract definition, is beautifully plain and simple, to even the youngest child, in its practical workings; namely, in the tracing of *processes* in all relationships.

"In the year 1836, Froebel, in a remarkable essay upon the Renewal of Life, pointed to the United States of America," says Hailmann, "as the place best fitted, by virtue of its spirit of freedom, its true Christianity, and its pure family life, to receive his educational message and to profit by its teachings."

That these words were prophetic, the present time already amply testifies; but how vastly more so will they have become, when the great movement of educational reform, now sweeping over the broad land, shall be transformed into a revolution, and when men shall become generally conscious of the identity of the spirit of Froebel with what may truly be called the "New Education."

Froebel was the very first to voice the mandate, "send the whole child to school," and when the good time shall come, as come it will, and the heir shall at length come into his own, there will arise a general recognition of the source and origin of all that is good and abiding in modern education, and we shall then realize more fully than ever before the significance of those momentous words of Holy Writ—"and a little child shall lead them."

DEPARTMENT OF KINDERGARTENS.

SECRETARY'S MINUTES.

Thursday, December 28th, 2:30 P. M.

The Kindergarten Department of the Southern Educational Association held its second annual session in the assembly room of the Nineteenth Century Club, Memphis, Tenn., Thursday, December 28, 1899, with the president, Miss Mary McCulloch, of St. Louis, in the chair.

The secretary of the department, Miss Lena Kneffler, of New Orleans, being absent, Miss Eveline A. Waldo, of the same city, and former president of the department, acted as secretary.

The department was welcomed to Memphis by Mrs. S. B. Anderson, president of the Nineteenth Century Club. A response was made by the president of the department, Miss McCulloch.

The chair appointed, at the request of the meeting, the following committees:

Committee on Nominations—Miss Mari Ruef Hofer, Chicago, Ill., chairman; Miss H. H. Spinning, Memphis, Tenn.; Miss Jane P. Scott, Louisville, Ky.

Committee on Resolutions—Miss McNair, Florence, Ala., chairman; Mrs. James, Nashville, Tenn.; Miss Fuller, Springfield, Mo.

The following program was then carried through:

"Song Interpretation, illustrated with Kindergarten Songs."—Miss Mari Ruef Hofer, Chicago, Ill.

"The Cultivation of Habit in the Kindergarten."—Miss Finie Murfree Burton, Assistant Superintendent Louisville Free Kindergartens.

"Kindergarten Music."—Miss Alice May Peek, Memphis, Tenn.

"The Culture of the Kindergartner."—Mr. Francis E. Cook, Principal Crow School, St. Louis, Mo.

Upon the conclusion of Mr. Cook's paper the report of the Committee on Resolutions was called for and approved. It was as follows:

We, the members of the Kindergarten Department, desire to thank the citizens of Memphis in general and the members of the Nineteenth Century Club in particular for the hospitality extended by them during this meeting of the Southern Educational Association. We also wish to express our appreciation of the kindness shown by the Memphis Press Association.

The Committee on Nominations then made the following report:

For President, Miss Patty Hill, of Louisville, Ky.

For Vice-President, Miss Willette Allen, of Atlanta, Ga.

For Secretary, Miss Mary Betts, of Memphis, Tenn.

The report was accepted as read, and the above named ladies became the department's officers for 1900.

President Mary McCulloch, in a few graceful words, then handed the gavel to the retiring vice-president, Miss Finie Burton, of Louisville, and asked her to take it, with all good wishes for Godspeed, to Miss Hill.

The department then adjourned, and an informal reception was held

EVELINE A. WALDO,
Acting Secretary.

ADDRESS OF WELCOME.

BY MRS. S. B. ANDERSON, OF MEMPHIS, TENN.

Madam President:

It is a privilege to welcome to Memphis this Kindergarten Association. We consider it as particularly appropriate that you assemble in this club room, for, as women, we are naturally interested in little children. As intelligent women, we are interested in their education. We add to the hospitality of our club that larger hospitality of the open mind, which is ready to receive all the good that you bring us. Madam President, we do indeed welcome you to our city, our club, our minds, our hearts."

Miss McCulloch responded to this welcome by saying that when she had entered the lovely club rooms on her arrival in Memphis she had been gladdened by their home-like appearance which so suited the spirit of a kindergarten meeting, which meant a drawing nearer together—a helping of each one to a higher, purer, holier life. She said then to those assembled: "A year ago in New Orleans there was planned and launched a ship by Miss Eveline A. Waldo, who today will act as our secretary. This ship today comes to Memphis. This ship is the kindergarten department of the Southern Educational Association. I think I may call this a representative gathering of kindergartners. We have with us today, Miss Mari Hofer of Chicago, Miss Finie Burton of Louisville, Miss Mary Alice Peck of Memphis, Miss Eveline A. Waldo of New Orleans, and Mr. Francis E. Cook and your president from St. Louis. Our ship bears on its banners the kindergarten motto.

The kindergarten rests on universal principles, and, among other lessons, teaches unity, creative activity and freedom. Unity to the mothers means a drawing together of mothers in the great cause of child culture. If they are to develop the child, they must understand its nature and develop it in its three-fold aspect,—and do this in the right way. Mothers wish what is best for the child, but is it best to leave this development of the child to instinct? The essential nature of the child is its divine origin.

Freedom to the mother means developing the child so that it can reveal truly, wholly and purely this divine origin.

The way to all this is seen by the educator as play. Play in its highest sense—all good work—is the result of freedom and a good outward expression. All freedom partakes of the spirit of play. All teachers should cultivate this spirit. Every kindergartner should know the school work that succeeds hers, and every teacher should know the kindergarten. In the kindergarten constant lessons in loving and giving, in justice and mercy, are taught. The kindergarten song—

"Christmas is coming, how happy are we,
One of our joys is our Christmas tree—
Laden with gifts for papa and mamma.
Our time for giving, hurrah! hurrah!
Doing and giving here we are taught—
Makes us strong, have you ever thought?

It is that makes Santa Claus the happiest man.
Since he gives, and he does just all that he can."

is typical of this spirit. The spirit of giving is inculcated into the child.

All children need the kindergarten. The child of the wealthy as well as the child of the poor. The kindergarten represents the science of motherhood, it teaches the science of childhood. All teachers should seize the play spirit—it belongs to the whole school from the kindergarten to the university. It holds the story of the mother love, the story of the family love, and the story of that larger love, their relations to the world. I thought upon hearing Dr. Junius Jordan speak of the race question as the great problem of the South, that this great question might be solved by the kindergartens. In St. Louis we have eight kindergartens for colored children presided over by cultured women of their own race, where these children are taught the value of home ties, and in them is created a greater love and respect for the responsibility of home life.

In the kindergarten plays of the Carpenter, the Miller, the Miner, and other workers the child, by imitation, is brought close to the world of industry and has his sympathy fostered with it. And I would say to the gentlemen here that to them is given the task of seeing that the State gives to its children the best. The State owes it to these children, and to these gentlemen would fall the task of seeing that the State would give, at no distant day, its sanction and approval and support to the kindergartens, and to them would be left the duty of seeing that the kindergarten no longer rests upon private support, but that it becomes a part of every public school system. I am an optimist. I believe all this good is coming to us. The signs are so good."

Miss McCulloch then introduced Miss Mari Hofer of Chicago, saying that to any audience an introduction to Miss Hofer was a mere formality, as she came to us with a national reputation for the work she had done in music. Miss Hofer gave song interpretations, illustrated with kindergarten songs. Miss Hofer showed how thought activity was generated in the child through music. She said the child learned quickly to understand the language of music, the language of the mother's lullaby to the puling infant. The child grasped ideas and received impressions more quickly through music than otherwise. She reproduced some nursery rhymes, with variations, showing first the crude manner of singing, and later, after the ears of the pupils had been better trained to the tones, the more polished rendering, which gave a clearer perception of the idea and aroused in the pupil some of the emotions. Different ideas are received from different tones.

THE CULTIVATION OF HABIT IN THE KINDERGARTEN.

BY MISS FINIE MURFREE BURTON, ASSISTANT SUPERINTENDENT OF THE LOUISVILLE FREE KINDERGARTEN ASSOCIATION.

This paper covered the three divisions: Habit, its definition and value; the eradication of bad habits; and the cultivation of good habits. The value of the positive in the work with the children rather than the nega-

tive was emphasized. The position taken was supported by citations from eminent psychological authorities and also by the results of experimental work in the Louisville Free Kindergartens. Among other things Miss Burton said: "Habit has been defined as 'The effect of a frequent repetition of the same act,—habitual practice—custom—inveterate use—usage.' While from Prof. James we have the statement, 'An acquired habit, from the physiological point of view, is nothing but a new pathway of discharge formed in the brain by which certain incoming currents ever after tend to escape."

The above sentence suggests a little stream making its way down the side of a mountain. At first it is hindered and turned aside by sticks and leaves, stones and roots of trees, and makes slow progress; but the bed of the stream is ever being gradually defined, and, with the heavy rains, the channel is cut deeper and the fuller volume of water rushes down with more forceful and increasing speed. So each time an act is performed it has its effect in its "pathway of discharge," and each succeeding performance is easier than the first. Repetition and the quality of plasticity are essential to all formation of habit.

Men have been called "bundles of habits," children "bundles of tendencies." If the tendency is to become fixed, made permanent, the act must be repeatedly performed before the nerve matter sets or grows to the mode in which it is useful.

Longfellow wrote of "The Ropewalk:"

"In that building long and low,
With its windows all a-row.
* * * * * * *
Human spiders spin and spin,
Backward down their thread so thin."

Yet we need no poet—simply a knowledge of life—to realize that, old and young, "we are spinning our own fates," that the thought or look or word or feeling, when once indulged, is forever after a part of us, a cord holding us to higher, better things, or a rope binding us to the lower level from which the soul seeks to escape.

The kindergarten, a habit-factory, is a busy workshop where the kindergartner and her assistants are the directing power, and each little child is consciously or unconsciously at work. John Stuart Mill says: "A character is a completely fashioned will." Then how important are the fashioning process and the period of formation.

From our habit-factory we wish to send out the best results. The best habits only are to be acquired; our endeavors are in that direction.

If when the child comes to us at three years of age he has a bad habit, how shall we get rid of it?

You banish the darkness from a room by opening the windows and flooding it with sunlight, you "empty a glass of air by filling it with water."

A bad habit in a child is often the lack of a virtue, the want of some good quality.

With the students of the training class we have tried to have the teachers work toward the inspiration of the right desire, give them a positive aim. For example, a child is rude. Rudeness involves a lack of politeness. We do not have the student teachers work on the rudeness, but strive to inspire—not force—the politeness. The question kept ever to the front is not, How shall we get rid of the bad habit, but, What good quality shall we inspire in its stead. Stealing sometimes shows itself in our work in the free kindergartens among the most neglected classes. This comes from lack of honor, a disregard of property rights. In these cases we have helped to develop the right habit by giving the child something of his own to care for under direction and guidance, and have worked to inspire him with a sense of honor.

Even physical habits are most easily acquired in childhood. The boy taught to walk correctly, stand erect and hold his head up is already ahead of the little fellow beside him on the circle, who stands on one foot, has a sunken chest and breathes incorrectly.

Physical habits are important things: cleanliness of person is a help toward purity of thought and word.

The danger in the school is for the teacher to become so absorbed in reading and writing, that she forgets that the more important thing is the habit of body or mind formed while the child is acquiring these. The same danger creeps into the kindergarten in the kindergartner's becoming so absorbed in the child's acquirement of knowledge of geometrical forms, color, number and sequence, that she too forgets that the more important thing is the habit of interest or attention or logical thinking which the child has gained or might have gained while acquiring this knowledge."

We can judge of the great importance which Froebel attached to the formation of good habits in childhood when we remember his words to mothers :

"O, blessed thought that God to us hath given.
The finishing of that which He hath planned."

SONG INTERPRETATION.

BY MISS MARI HOFER, CHICAGO, ILL.

Miss Hofer spoke chiefly on music in the light of the new education. The new order in education does not mean merely a better use of materials but the recognition of a new motive in their use. Froebel's statement of the creative power of the child places a premium upon genius and redeems the mass of mankind from the commonplace. Froebel, as no other educator, gives a new use and value to art and art materials in the upbuilding of the child as a creator and artist. In so doing he brings art again into right relationship with life as a natural expression of the individual in daily doing.

The first use of music to the child is not as something to be learned or acquired but as a medium of expression. In the home and in the kin-

dergarten he comes in touch with life concretely—he senses and experiences. His experience he may talk, act or sing,—and with equal freedom. The first songs for children should be embodied experiences, bits of life represented in simple melody and rhythmic poems. They should be natural, spontaneous, conversational, communicative—concrete in their character. In their performance the creative and original may be encouraged in the children. In this way music soon becomes a language to the child. Through the variety of themes presented he gains dramatic power and discrimination. Color, form, light and shade, motion, movement are revealed to him. Through melody, rhythm and harmony, musical imagery is established and musical consciousness cultivated.

Miss Hofer then illustrated in many charming songs the lessons which might be given unconsciously to the child. In telling the story of the songs, flat, shrill and unsolved singing must gradually give way to moods and the higher artistic qualities of good singing.

THE CULTURE OF THE KINDERGARTNER.

SUMMARY.

BY MR. FRANCIS COOK, PRINCIPAL, CROW SCHOOL, ST. LOUIS, MO.

1. Introductory reflections on the degeneracy and elevation of modern art; contrast between it and that of the earlier classic and romance periods, *when the artist and artisan were identical*, the solution being the *unifying AGAIN* of the two. Those of artistic instinct to acquire practical skill, and those possessing the latter to elevate themselves, through culture, to the insight and inspiration of the former.

2. These reflections carried over and made to apply to teachers, who may also be divided into the two classes of *artisans* and *artists*, the solution of their problem being of the same nature, the union of theory and practice, insight and skill.

3. The kindergartner a shining example of her fellow-teachers, in that she actually strives to do this very thing. A vision of the kindergartners at work in their school, where they may be seen *doing their own work*, purifying their *emotions*, cultivating their taste, deepening and extending their intellectual vision, through the study of great literature,—and all this accompanied by music, instrumental and vocal, in song and speech, these adorned with grace of action.

4. Why the kindergartner studies great literature; namely, in order to rise to the *creative ideas* of the artist, to imbibe the same as inspiration and to learn and apply his art to their own work.

5. A brief study of the *Story of the Fall*, the *lapse* through knowledge: Old Testament ("Paradise Lost"), the New ("Paradise Regained"). DANTE (The Inferno of *sense*, the purgatorio of *symbolism*) and the paradise of *reason* (or rational insight). HOMER, *The Odyssey* (*the return* not only *physical*, but *spiritual* also).

JUSTICE AND MERCY (the content of many works). Contrast between

the God's of Sinai and Calvary; SHAKESPEARE's Merchant of Venice (Shylock and Portia.)

6. Conclusion:—The kindergartner stands as a great light in the darkness, to illumine those groping in the valley, to the serene heights, which can only be attained by the winding paths of culture.

The kindergartner, for less money compensation, gets more out of life and makes richer return to the same than any other class of her educational co-workers—noble example of enlightened altruism!





LIST OF MEMBERS.

ALABAMA.

S. J. Cole	Birmingham.
Mrs. S. J. Cole	Birmingham.
J. D. Mattock	Birmingham.
Miss C. W. McNair	Florence.
M. C. Wilson	Florence.
Mrs. M. C. Wilson	Florence.
Miss Rebecca Irby	Marion.
Mrs. E. S. Colston	Mobile.
Miss Tupper Dewby	Mobile.
Miss Gertrude Holbein	Mobile.
Lawrence Moore	Mobile.
C. F. Vigor	Mobile.
Jno. D. Yerby	Mobile.
Jno. W. Abercrombie	Montgomery.
Miss Mary Milner	Tuscumbia.
Miss Ethel Sawtell	Tuscumbia.
Jas. K. Powers	University.
Wm. Berney Saffold	University.
C. H. Webb	Winfield.

ARIZONA.

J. F. Dobbs	Tucson.
-------------------	---------

ARKANSAS.

C. J. Blacher	Bentonville.
A. D. Carden	Camden.
Miss Carrie E. Lee	Camden.
Miss L. A. Thornton	Camden.
Miss Rose E. Bennett	Fayetteville.
Jno. L. Buchanan	Fayetteville.
E. T. Bynum	Fayetteville.
W. A. Crawford	Fayetteville.
Junius Jordan	Fayetteville.
W. A. Montgomery	Fayetteville.
A. H. Purdue	Fayetteville.
J. D. Clary	Fordyce.
J. S. McConnell	Forest City.
L. Rollings	Forest City.
W. W. Rivers	Helena.
Will Moorman	Hunter.

D. T. Rogers	Jonesboro.
Miss Ellen Breathwaite	Kison.
J. J. Doyne	Little Rock.
E. W. Gudger	Little Rock.
J. W. Kuykendall	Little Rock.
W. J. McIlwain	Little Rock.
Chas. R. Owen	Little Rock.
J. H. Rightsell	Little Rock.
J. M. Saddler	Little Rock.
F. M. Malone	Locksburg.
A. J. Thomas	Magnolia.
F. W. Campbell	Maynard.
W. W. Bude	McCrory.
C. F. Cotham	Monticello.
H. A. Mickle	Ozark.
O. W. Gardner	Paragould.
G. R. Hopkins	Paragould.
J. H. Hinemon	Pine Bluff.
Miss Mildred Louche	Pine Bluff.
S. H. Spraggins	Pine Bluff.
Jno. H. Rae	Pocahontas.
W. H. Watkins	Pocahontas.
J. W. Butler	Salem.
Miss Edith Jones	Salem.
E. S. Brown	Searcy.
Miss Sadie Yarnell	Searcy.
Allen Windham	Texarkana.

DISTRICT OF COLUMBIA.

W. T. Harris	Washington.
J. L. M. Curry	Washington.

GEORGIA.

D. L. Earnest	Athens.
E. C. Branson	Athens.
Miss Valeria Fraser	Athens.
G. R. Glenn	Atlanta.
E. F. Scott	Atlanta.
Burgess Smith	Atlanta.
Miss Mamie R. Massie	Decatur.
A. A. Marshall	Forsyth.
J. C. Woodward	Newnan.
J. E. Parks	West Point.

KENTUCKY.

J. T. Pride	Bordley.
C. W. Oldham	Fulton.
J. M. McCallie	Henderson.
Miss F. M. Burton	Louisville.

LOUISIANA.

George J. Ramsey	Clinton.
Wm. Beers	New Orleans.
Miss I. Rodd	New Orleans.
W. B. Smith	New Orleans.
Miss E. A. Waldo	New Orleans.

MARYLAND.

A. W. Elliott	Baltimore.
Jno. F. Goucher	Baltimore.
G. Washington Ward	Westminster.

MISSISSIPPI.

M. Rose	Aberdeen.
Mrs. Mary Bynum	Booneville.
F. A. Miller	Booneville.
Miss May Parker	Charleston.
J. T. Calhoun	Columbus.
W. P. Dobbins	Corinth.
R. C. Blacken	Dossville.
L. L. Bowman	Grenada.
E. E. Bass	Greeneville.
W. H. Bryan	Greeneville.
E. L. Grady	Greeneville.
Miss Sue P. Trigg	Greeneville.
C. E. Saunders	Greenwood.
H. B. Abernathy	Houston.
W. W. Taylor	Hebron.
W. A. Anderson	Holly Springs.
J. H. Fry	Jackson.
Miss E. F. A. Halliday	Kelly.
C. E. Cairnes	McCoal.
J. C. Fant	Meridian.
Miss Ella Gill	Meridian.
J. R. Preston	Natchez.
H. W. Sanderson	Oakland.
Miss M. Hawze	Popes.
T. R. Scott	Senatobia.
Chas. H. Huddleston	Shubuta.
D. A. Hill	Tupelo.
R. B. Fulton	University.
H. A. Hays	West Point.

MISSOURI.

T. W. Galloway	Marshall.
Mrs. J. C. Orr	Marshall.
Mrs. W. B. Robberson	Springfield.
Wm. J. Abbott	St. Louis.

Jno. S. Collins St. Louis.
 Francis E. Cook St. Louis.

NEW YORK.

C. C. Rounds 256 W. 100th Street, New York.

NORTH CAROLINA.

P. P. Claxton Greensboro.

PENNSYLVANIA.

Wm. Linn Philadelphia.

SOUTH CAROLINA.

W. K. Tate Charleston.

TENNESSEE.

Miss Fannie Aubrook Adam's.
 Miss Lillian Rhea Bartlett.
 Miss Alga Reeves Bartlett.
 Mrs. M. D. Wright Bartlett.
 Miss Bessie Sattler Bolivar.
 Yates Moore Cedar Hill.
 Wilford Caulkins Chattanooga.
 George Summey Clarksville.
 G. A. Lewellen Collierville.
 F. K. Henderson Covington.
 W. F. Aydelott Gadsden.
 A. C. Bigger Gallatin.
 C. F. Webb Gallatin.
 J. A. Baber Huntingdon.
 Miss M. D. Bell Jackson.
 Miss Mattie Fleming Jackson.
 H. W. Louis Jackson.
 C. P. Mallory Jackson.
 G. R. McGee Jackson.
 S. A. Mynders Jackson.
 Miss Lillie Perkins Jackson.
 Miss Letice Bass Kerrville.
 Chas. W. Dabney Knoxville.
 J. H. McCallie Knoxville.
 Frank M. Smith Knoxville.
 H. W. Grammis Lebanon.
 Miss L. A. Bach Memphis.
 Miss Annie L. Bach Memphis.
 Miss Henrietta Bainberger Memphis.
 Mrs. M. M. Betts Memphis.
 Miss Emma B. Browne Memphis.
 Miss Conway 85 Kerr St., Memphis.

Mrs. Annie E. Cooley	Memphis.
Miss Lizzie Cullen	Memphis.
Miss Fannie Doughty	Memphis.
Miss Elizabeth Ephistone	Memphis.
Miss Maggie L. Faley	Memphis.
Miss Mary G. Fischer	Memphis.
Miss Mabel Flippin	Memphis.
Miss Ethel Gardner	Memphis.
Miss Mary S. Garvin	Memphis.
Miss Clara Givens	Memphis.
G. W. Gordon	Memphis.
Miss F. L. Harris	Memphis.
Miss Grace Heiskell	Memphis.
Miss Jenny Higbee	Memphis.
Miss Mary Jack	Memphis.
Wharton S. Jones	Memphis.
Miss Emma Krenkel	Memphis.
Miss Fannie Landin	Memphis.
Miss A. I. Mahler	Memphis.
Miss Myra Masby	Memphis.
Miss C. W. McHenry	Memphis.
Miss Mary McCleary	Memphis.
Miss Mary McKane	Memphis.
Miss Maude Miller	Memphis.
Mrs. L. R. Milton	Memphis.
Miss Mamie Morrison	Memphis.
Mrs. A. C. Mulford	Memphis.
Miss C. Myers	Memphis.
Mrs. K. E. Neville	Memphis.
Mrs. D. B. O'Hara	Memphis.
Miss Alice M. Osden	Memphis.
Mrs. Page	Memphis.
Miss Julia M. Peck	Memphis.
Frank H. Perry	Memphis.
Miss Anna Perry	Memphis.
Miss Mary E. Pinn	Memphis.
Miss A. C. Rendellhuler	Memphis.
John Rhea	Memphis.
Miss W. W. Richardson	Memphis.
Miss Lucy W. Ricketts	Memphis.
H. N. Robertson	Memphis.
Mrs. L. B. Rowling	Memphis.
Miss Florence Schloss	Memphis.
Miss Jennie Schoolfield	Memphis.
Miss M. L. Scudder	Memphis.
Miss K. P. Smith	Memphis.
Miss Elizabeth Speers	Memphis.
A. J. Steele	Memphis.
Mrs. A. C. Tate	Memphis.

Miss Elizabeth Toxon	Memphis.
Miss Mary Trent	Memphis.
Miss Lyde P. Thomas	Memphis.
Miss Lida G. Thomas	Memphis.
W. F. Wattson	Memphis.
E. S. Werts	Memphis.
N. M. Williams	Memphis.
Miss Minnie C. Winter	Memphis.
Miss Willie Wilson	Memphis.
Miss Lonise Zanone	Memphis.
Carlisle Mitchell	Milan.
T. A. Mitchell	Milan.
L. Williamson	Milan.
J. D. Blanton	Nashville.
M. C. Fitzpatrick	Nashville.
J. H. Kirkland	Nashville.
P. H. Manning	Nashville.
A. W. Mell	Nashville.
W. H. Payne	Nashville.
Miss R. B. Rowland	Nashville.
Miss Enniece Rundell	Nashville.
Miss J. H. Treusley	Nashville.
Miss J. B. Wagner	Nashville.
A. C. Webb	Nashville.
Miss B. H. Nance	Nolensville.
Miss Daisy Porter	Raleigh.
Miss Mildred Minor	Ramsey.
Henry Hodges	Selmer.
R. M. Houston	Selmer.
T. T. Hardy	Somerville.
Miss Lizzie Rhea	Somerville.
Mrs. J. W. Huey	Springfield.
J. W. Huey	Springfield.
F. W. Ryan	Springfield.
K. N. Washburn	Springfield.
A. D. Hassell	Trenton.
Miss A. C. Maynard	Weaner.
Miss Fannie Norment	Whiteville.
Miss Mattie Arledge	Winchester. *

TEXAS.

Alexander Hogg	Dallas.
G. W. Ware	Dallas.
C. L. Turner	Mineola.
J. G. Wooten	Paris.
J. L. Henderson	Tyler.
C. T. Alexander	Waco.
Oscar H. Cooper	Waco.

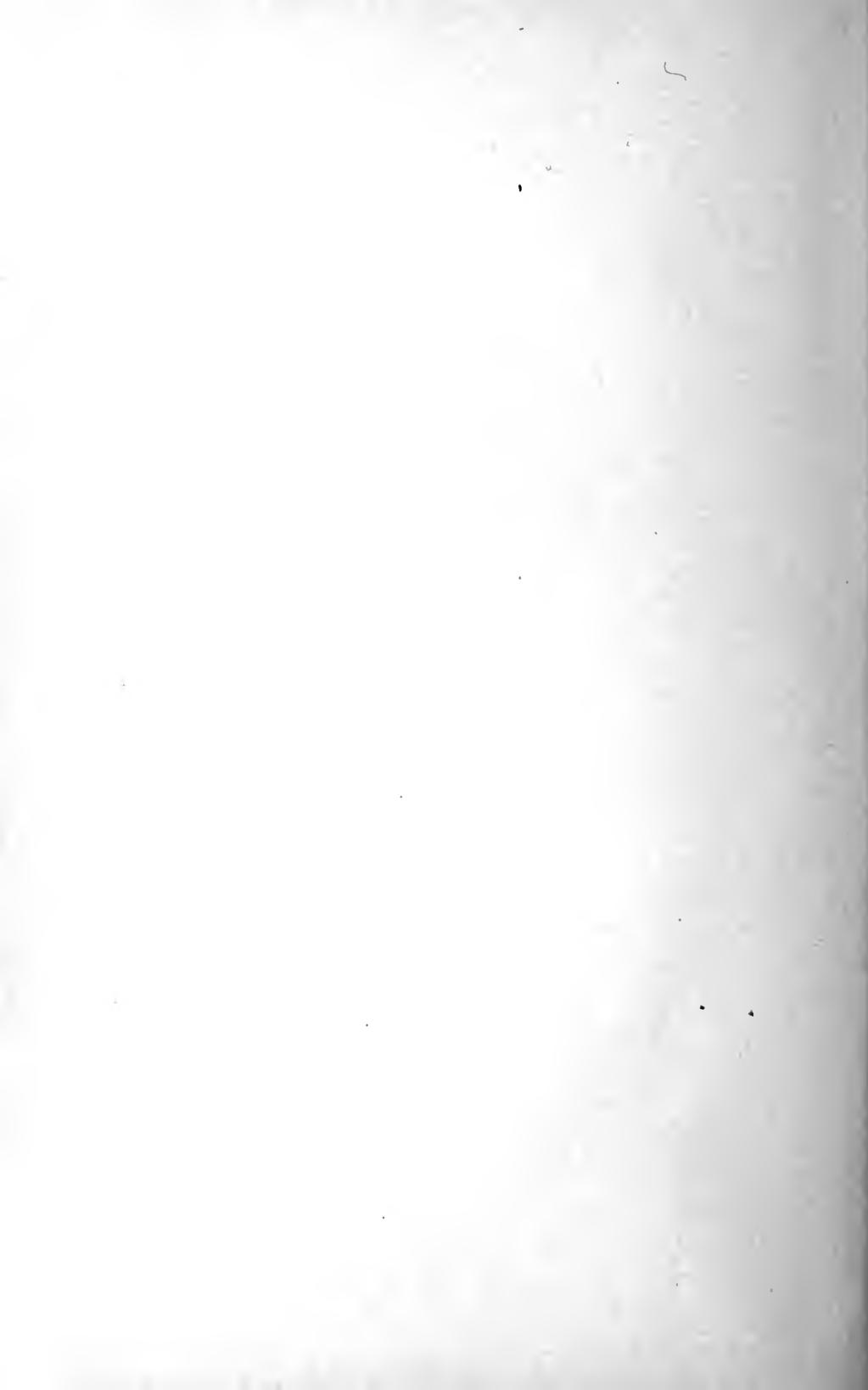
VIRGINIA.

Miss Celestia Parrish	Lynchburg.
Miss F. D. Carnefix	Roanoke.
B. B. Coleman	Roanoke.
Harris Hart	Roanoke.
Miss R. K. Richardson	Roanoke.
A. J. Gray, Jr.	Richmond.
B. F. Johnson	Richmond.

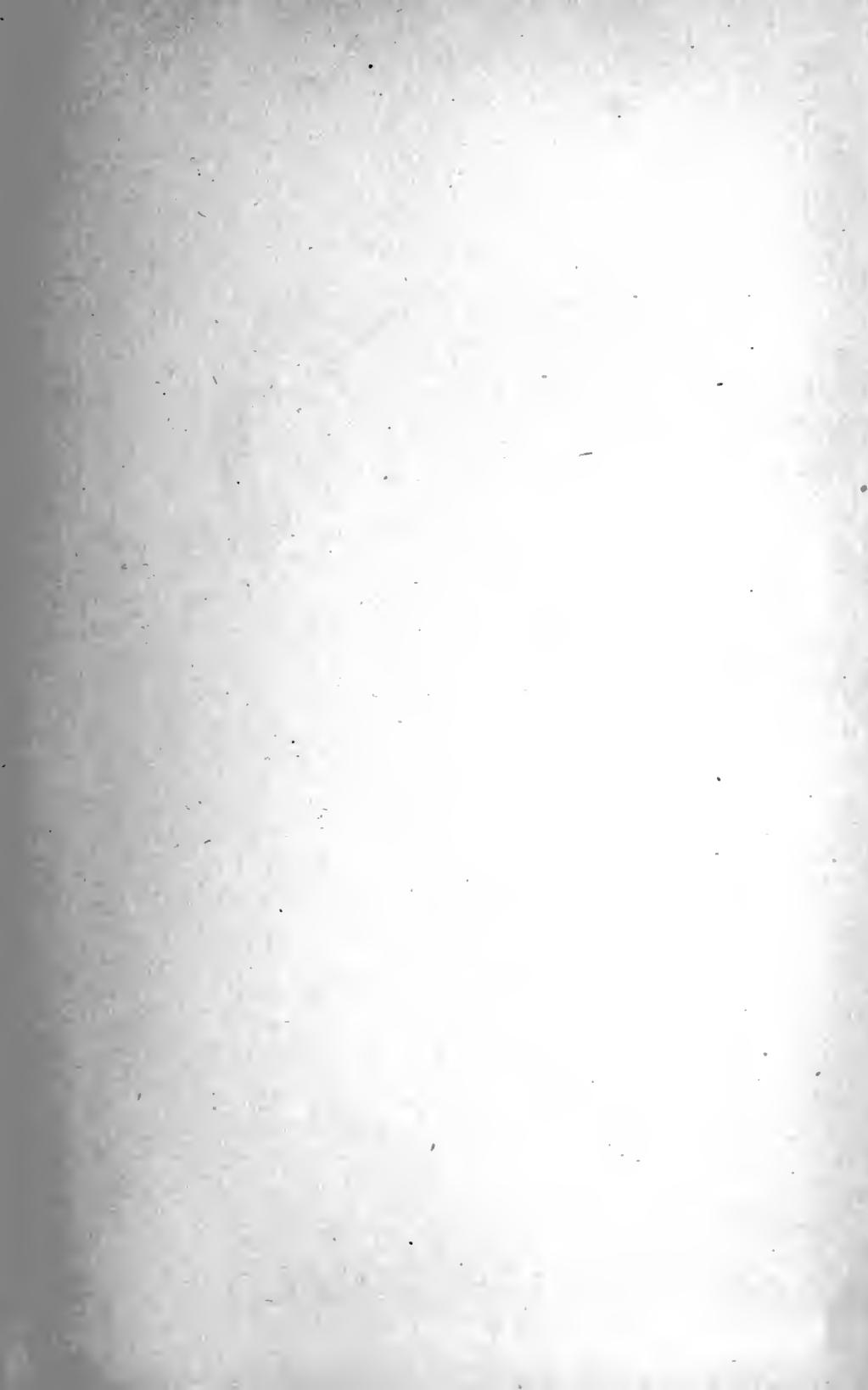
WEST VIRGINIA.

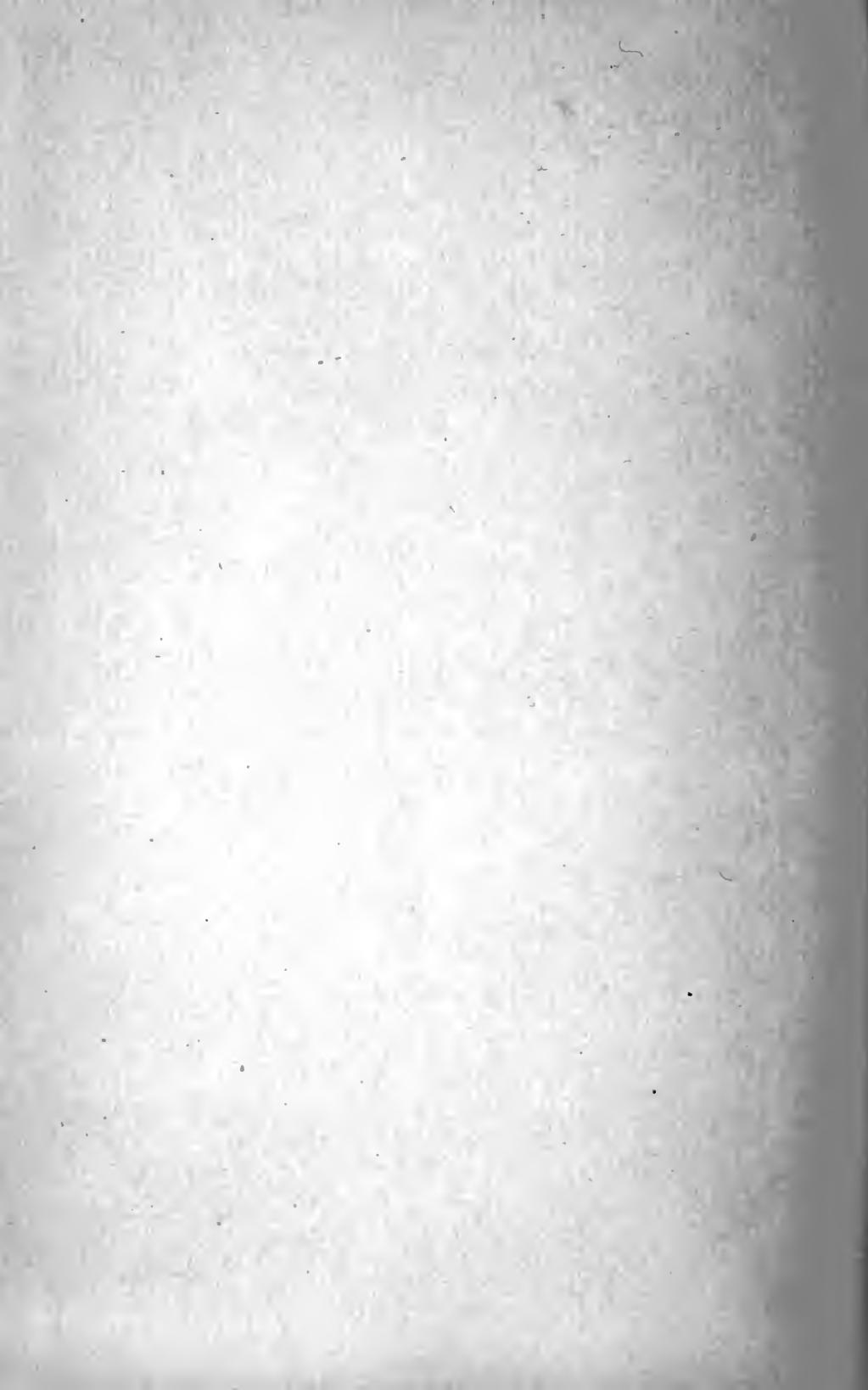
J. H. Raymond	Morgantown.
---------------------	-------------













3 0005 03056379 8

370.975

S827J

1899

Southern Educational Association.

Journal of proceedings and

addresses of the annual

addresses of the meeting

Date Due

